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ABSTRACT

This analysis of the relationship between humanism and humanitarianism outlines educational goals that should lead to a more humane world. Section 1, an outline of human life examines six substructures--human life, individuality, amenity, contact, actualization, and problems. A definition and examples of humanism in section 2 are elaborated into a structure approximating the six levels of general behavior: gross level (personal survival), physical level (personal longevity), mental level (personal dignity), emotional level (personal differences), social level (personal love), and ideal level (personal growth). An analysis of humanism in history is followed by a similar outline of humanitarianism in section 3. Section 4, an outline of humanity, provides a humanity substructure, humanization procedure, and humanness qualities. Similarly, an outline of humanities in section 5 focuses on the importance of the humanities, changing content, universal and general education, liberal education and liberal arts, and humanistic application. The comments and summary presented in the final section report a personal philosophy of life and thoughts on human evolution and the human future. The "where" principle of personal behavior is then used to summarize the presentation. Principles of behavior concerning personal understanding, social perspective, and physical habitat are examined. Tables, chapter notes which include many references, and the index, all of which make up nearly half of the publication, conclude the document. (LH)

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The Concept of **BEING HUMAN**

The Concept of Being Human is a comprehensive, integrated and highly original synthesis of thought on what it means to be a human being. The author analyses the relationship between humanism and humanitarianism and outlines educational goals that should lead to a more "humane" world. One need not agree with all of the author's conclusions to benefit greatly from this stimulating and insightful book.

Lynton K. Caldwell, political and environmental scientist

A scholarly analysis of the concept of humanism and its relatives. . . . If your purpose is to probe the concept, that you have done, and done well. . . . Congratulations on a scholarly accomplishment.

George J. Mouly, educational psychologist

The Concept of
**BEING
HUMAN**

Royal Purcell

Royal Purcell, Publisher
Bloomington, Indiana

Dedicated to my parents

George W. Purcell and Ella R. Purcell

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Humanity owes a special tribute to René Dubos (1901-1982) and to Ashley Montagu (1905-). Over a period of many years, each of these scholars has demonstrated increasing insight, understanding, and interpretation of various attributes concerning humanness and humankind. To mention only highlights of their intellectual and compassionate productivity, Dubos' contributions include *Man Adapting* in 1965, *So Human an Animal* in 1968, *Only One Earth* in 1972 (done in collaboration with economist Barbara Ward), *Beast or Angel?* in 1974, and *Celebrations of Life* in 1981, while Montagu's presentations extend from *On Being Human* in 1950 through *The Direction of Human Development* in 1955, *Biosocial Nature of Man* in 1956, *Anthropology and Human Nature* in 1957, *Man in Process* in 1961, *The Humanization of Man* in 1962, *The Human Revolution* in 1965, *Man, His First Two Million Years* revised in 1969, and *Sociobiology Examined* in 1980.

These two imaginative and dedicated commentators have helped clear a path for many outstanding textual summaries dealing with anthropological and ecological topics, including the inspired written and televised deliveries of Richard Leakey, the pioneering synopses by Stuart Chase, the developmental emphasis of Harold Bernard, the encompassing viewpoint of Arthur Boughey, the thorough coverage of Peter Farb, the values orientation of George Pugh, the sophisticated outlook of Bernhard Rensch, and the uptodate viewpoint of G. Ledyard Stebbins.

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Preface

You can read straight through the following text without immediate reference either to notes or to tables. That is, the information is arranged first, for convenient reading and second, for further reference. Subsequently, a glance through the notes, which are placed together after the tables and are numbered for each chapter, will give sources of quotations and additional comments. Notes for the tables themselves clarify and define many of the technical concepts being related and structured.

Separately then, a leisurely look through the list of tables will also be worthwhile. If a picture is worth a thousand words, then perhaps a table can save a thousand words. The tables are all arranged in six levels, usually approximating the presumed six levels of general behavior: gross, physical, mental, emotional, social, and ideal. Some of the six levels can also correspond to the six presumed levels of cognition (mental behavior): sense, refer, link, analyze, synthesize, and evaluate. Moreover, since these tables, which are part of "the Purcell structure of knowledge" being developed, proceed from the general to the special to the specific, a six-level set of specifics can further require its own rationale. The structuring moreover has been aided by the use for sufficiency of the "Six W's" of fact (or of knowledge or of journalism): *why, who, how, what, when, where*.

For adequacy and consistency, the presentation here includes careful and simultaneous consideration of the important subjects of human life in Chapter 1, humanism in Chapter 2, humanitarianism in Chapter 3, humanity in Chapter 4, and humanities in Chapter 5, with a final chapter for comments and summary. The several tables provide a close correspondence to these chapter subjects. Finally, the purpose of the book is to provide better understanding of yourself, of persons around you, and of the human species.

Royal Purcell

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Chapter 1

An Outline of Human Life

Humanity is the concept of being human. Humanism is the doctrine of being human. Humanitarianism is the doctrine of being humane. The plural *humanities* is short for "humanities curriculum." Humanization is the act of making human. The human species = humankind. Humane = humanitarian. Human being = human. The question then becomes: What is the meaning of being human?

To be human is to have a potential for developing from primitiveness to civilization, to mature from selfishness to altruism, to actualize one's particular potentialities, to grow from infancy to adulthood, to strive for excellence, to demonstrate courage, to take calculated risks, to enjoy organismic life, to satisfy personal curiosity, to solve complex problems, to devise imaginative solutions, to expect opportunity, to plan a better life, to hold an open viewpoint, to desire liberty, to express individuality, to work intensively, to pursue happiness, to try for success, to achieve a high standard of living, to cooperate socially, to project ideals, to desire justice, to appreciate artistic contributions, and to attain human dignity and human worth. In consequence, human life can be full, satisfying, and beneficial.

The meaning of human life is to have the opportunity to enjoy oneself personally and to contribute to improved living conditions socially. To be human is to have the potentiality for developing from ignorant to cultured socially and for actualizing one's selfhood personally. Humanization is the process for transforming this species potentiality into individual actuality.

According to Richard Leakey, "Philosophical thought through the ages reflects an obsession with the question of what it means to be human."¹

Consistently, Philip Bock in *Modern Cultural Anthropology* has written, "And all anthropologists are trying to answer the question: What does it mean to be human?"²

In a discussion of humanistic education, James Macdonald has elaborated, "Two fundamental value questions inform and form the human condition: What is the meaning of human life? How shall we live together?"²

And in connection with humanities programs, Richard North has directly repeated the ultimate question to be, "What does it mean to be human?"⁴

In reply, the late microbiologist René Dubos has stated,

Members of the species *Homo sapiens* are not born with the attributes essential for a truly human life but rather with *potentialities* that enable them to *become* human. These potentialities can be expressed only if the newborn *Homo sapiens* creature has the opportunity, from very early in life, to grow and function among other human beings, in *any one* of the many different kinds of human societies. We become human only to the extent that we take advantage of these opportunities.⁵

Dubos has emphasized,

Our species acquired its humanness not by losing its animal characteristics, but by engaging in activities and developing patterns of behavior that have led to a progressive transcendence of animality resulting in the creation of humanness.⁶

To biological evolution, the human species has added cultural evolution. "Becoming human implies the passage of *Homo sapiens* out of nature into culture," according to Dubos.⁷ Or, "It is by incorporating an immense diversity of sociocultural patterns into biological life that *Homo sapiens* becomes truly human."⁸

Each human society has its own culture, but many different cultures have developed. In Dubos' words,

All members of the species *Homo sapiens* are endowed with similar biological and mental potentialities; all of us are limited by similar constraints in what we can do, but in actual life we function to the beat of very different cultural drums.⁹

Biologically then, human life has been part of animal life which, along with plant life, is part of organismic life. In terms of an overall structure of knowledge, the concept of life (aliveness) itself, in Table 1, can be considered with life origin (origin of life) at a basic level, life type (type of life) at a physical level, life relations (relations of life) at a mental, linking level,

individual life at a separative, emotional level, group life at a synthesizing, social level, and life evaluation (evaluation of life) at an ideal, evaluating level.¹²

The subconcept of individual life can be substructured in Table 1 into organismic life (living organism) at a gross, basic level, plant life (living plant) at a second, physical level, animal life (living animal) at a third, mental level, personal life at a separative, emotional level, human life at a synthesizing, social level, and divine life at the highest, ideal level.

Next, in Table 1, human life (or human living) can be outlined with human behavior at a gross, basic level, human species (humankind) at the second, physical level, human culture (or human "way of life") at a third, mental level, human personality at the separative, emotional level, human society at the synthesizing, social level, and humanity (or humanness) at the ideal, evaluative level.

Substructuring human life

The substructuring of human life itself continues in Table 2. That is, subconcepts can become subtopics in outlining. For example, the subconcept of human behavior becomes a subtopic, in Table 2, with human need at a gross level of human behavior, the human story at a *when*, physical level, human logic at a mental relating level, human practice at a *how*, emotional, analytical level, human system at a fifth, synthesizing level, and human theory at an insightful, evaluative level.

Similarly, the subtopic of the human species (humanity, humankind) in Table 2 is concerned with human survival at the gross, basic level, human evolution at the *when*, physical level, human rationality (human reasonableness) at the third, mental level, human fulfillment at the emotional, personal level, human membership (or human "brotherhood") at a social level, and human creativity (human creativeness) at the ideal level. In clarification, the appealing phrase "brotherhood of man" refers technically to membership in the human species, or fellowship of humanity.

Also clarified by the six-level structural approach is the concept of human culture (or human "way of life"). That is, human culture in Table 2 consists of human cultivation -- the act of acquiring culture -- at the gross level, human custom at a *when*, overt, physical level, human tradition at a mental, covert, linking level, human convention at a practical, emotional, personal level, human institution at a social, synthesizing, systemic level, and human civilization at the ideal, theoretical, valuing level. What is the difference between civilization and culture? Civilization

comes at the highest level of culture.

Robert Eckhardt has expounded the concept of culture (culture concept):

From an anthropological point of view, however, to be human is, by definition, to be cultured. Humans can develop only within a culture; they cannot survive without the system of beliefs and inventions that can be learned only from other humans. The dependence of all humans on an elaborate culture is a distinguishing feature of our species and is the unifying concept of the anthropological perspective.¹¹

More technically, according to Alexander Alland,

Wherever man went, his most characteristic adaptation, the capacity for culture, remained optimal. Major adaptive changes occurred in culture, a nonsomatic, nongenetic system, rather than in genetic structure.¹²

The nongenetic structure provided in Table 2 further outlines the topic of human personality into six levels: human constitution at a gross level, human entity at a physical level, human individuality at a mental, linking level, human identity at an analytical, emotional level, human integrity at a synthesizing, social level, and human maturity at the ideal, top level.

A convenient, six-level outline of human society in Table 2 emphasizes human environment at the gross level, human conduct at the physical level, human contact at a mental, linking level, human competition at an emotional, personal level, human cooperation at a social, synthesizing level, and human progress at the ideal, evaluating level.

Society is concerned with *who*; culture emphasizes *what*. Thus, in *The Proper Study of Mankind*, by Stuart Chase,

A *society* refers to a group of people who have learned to work and live together.

A *culture* refers to the way of life which the group follows.¹³

The term *humanity* has been used to refer both to the *what* of humanness and to the *who* of humankind. The important subtopic of humanity (humanness) is considered in Table 2 in terms of the subconcepts of the character of humanity (nature of humanity) at the gross level, of humanization at the *when*, physical level, humanity education (or humanities education) at the mental, relating level, humanity practice (practice of humanity) at the emotional, analytical level, humanity system at the social, synthesizing level, and humanity theory at the ideal, evaluating level.

In the structured approach here, various ideal values are placed at the top, ideal level of general behavior. According to George Pugh, "Human values provide the guiding criteria for all personal decisions. They are therefore the fundamental driving force of human history."¹⁴

George Kneller has affirmed that "a culture's values are its ideals of what is worth striving for."¹⁵

In agreement, Bock has written,

"Cultural values are shared conceptions of what is desirable: they are ideals that the members of a social group accept, explicitly or implicitly, and which therefore influence their behavior."¹⁶

Harold Bernard has further declared, "The child is born amoral and must develop inner controls and respect for rules and must acquire a system of values . . . to participate successfully in human affairs."¹⁷

Consistent with this viewpoint, the further structuring (outlining) of human life (human living) in Table 2 corresponds roughly to the six levels of general behavior -- gross, physical, mental, emotional, social, and ideal. For example, in Table 2 at the fifth, social level of human species, the concept of human membership can consist of human organism at the basic, gross level, human being (or human) at the actualizing, physical level, human creature (human animal) at a third, linking level, human person (or person) at the fourth, separative level, human friend (or friend) at the fifth, socializing level, and human paragon at the top, ideal level.

Substructuring human individuality

Also worth noting, within human personality in Table 2, is the substructure of human individuality to include human opportunity at the gross, basic level, human actualization (human realization) at the overt, physical level, human dignity at the covert, mental, relating level, human self at the emotional, personal level, human pride at the fifth, social level, and human worth at the ideal, evaluative level. Human individuality includes human opportunity, actualization, dignity, self, pride, and worth for each person.

Substructuring human amenity

Moreover, within human cooperation in human society, the subtopic of human amenity¹⁸ is further structured in Table 2

to include human liberty (human freedom) at the gross, basic level, human welfare at the second, physical level, human prerogative (human right) at the mental, relating level, human leisure at the emotional, recreational level, human peace at the social, synthesizing level, and human justice (human justness, human fairness) at the ideal, evaluating level. The concepts then of human liberty, welfare, rights, leisure, peace, and justice can all be combined to provide a rational structure of human amenity socially.

According to Fred M. Newmann, "A basic moral premise is that every human being, because of one's humanity, is entitled to respect and dignity."¹⁹

Indeed, embedded in the initial paragraph of the 1945 United Nations Charter is the determination "to reaffirm faith in the fundamental human rights, in the dignity and worth of the human person."

This resolve is repeated in the preamble of the Universal Declaration of Human Rights, adopted by the UN General Assembly in 1948: "Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world."

The UN General Assembly in 1966 further approved two supporting international covenants on human rights -- one covering civil and political rights, the other dealing with economic, social, and cultural rights. Beside a Human Rights Commission that advises the UN Economic and Social Council are established a UN Centre for Development and Humanitarian Affairs within the UN's Department of International Economic and Social Affairs, and an Assistant Secretary General for Social Development and Humanitarian Affairs, while the U.S. State Department has created a Bureau of Human Rights and Humanitarian Affairs under an Assistant Secretary of State for Human Rights and Humanitarian Affairs.

Of the importance of human rights, Thomas Draper has underlined, "The history of (hu)mankind could also be described as the history of the long struggle to assert and then to protect human rights."²⁰

According to Ryland Crary and John Robinson,

"Society works better, people get along better when everyone enjoys basic civil rights. Certain ideas are intrinsic to this belief in the reciprocal values to all people of civil rights."²¹

Initially, a set of human rights, at six levels of general behavior, includes natural rights at a gross level, health rights at the physical level, political rights at a mental, linking level, personal rights at an emotional, recreational level, social rights at the social level, and civil rights themselves at the ideal level. A subsequent

chore would be structuring of specific rights within each of these six types of human rights.²²

Substructuring human contact

Another important set of concepts for human life are presented under the integrative concept of human contact -- at the third level of human society: human existence at the gross level of human contact, human resource at the physical level of human contact, human relation at the mental, linking level of human contact, human function at the analytical, separative level of human contact, human group at the social level of human contact, and human development at the ideal level of human contact. Each of these subconcepts of human contact has in turn been elaborated in Table 2 on a tentative basis.

Thus, a preliminary structure for human existence in Table 2 emphasizes the human feature (or aspect) of being existent. Awareness, or consciousness, of being human (human consciousness, human awareness) is placed at the gross level of human existence. The human capacity to reproduce (human reproductivity, human reproducibility) is put at the continuing, physical level of human existence. The extensive human ability to learn (human learnability) comes at the mental level of human existence. In turn, the distinctive human potentiality for artistic production (human artistry) appears at the emotional level of human existence. Human sociability fits at the social level of human existence, while at the top level of human existence comes the human desire to achieve perfection -- or human perfectibility.

With the technical subconcept of "human resource," the emphasis here is on the human capacity for resourcefulness. In substructuring, the concept of human element is placed at the gross, basic level of human resource, human estate at a physical level of human resource, human cognition at the third, mental level of human resource, human emotion at the emotional level of human resource, and human construct at a synthesizing level of human resource, with human quality coming at the top, ideal level of human resource.

An applied version of "human resources" has been described by P. J. Hills:

This generic term covers the potential of people in organisations. It is analysed and developed through organisation analysis, *manpower planning*, education and training, development, pay and conditions, and so on. Formerly, these were collectively called personnel management, but human resources management is becoming the contemporary term.²³

A generic version of "human relation" is here substructured to put the concept of human independence at the gross level of human relation, human dependence at a physical, timely level, and human interdependence at a linking, mental level. Developmentally, each person ordinarily moves from a dependent, youthful status to an independent, adult status but continues within an interdependent status socially. Desirably, there should also be human security at the emotional level of human relationship, human companionship at the social level of human relation, and human harmony at the ideal level of human relation.

Consistently, Carter Good has defined "human relations" to be "the social interaction which takes place between people and the influence which persons have on one another; also refers to the scientific study of this influence or interaction as it occurs."²⁴

An application of "human relations education," according to Good, is "the teaching of skills in personal relationships, the understanding of drives and motivations, and the interdependence of all people in a democratic society."²⁵

In the opinion of educator Ronald Doll, "Good human relations emphasizes mutual respect, good will, faith and trust in others, and recognition of the dignity and worth of other people."²⁶

George Henderson has given this extended version:

Human relations education is offered in a wide variety of settings, including community centers, schools, places of religious worship, hospitals, and military installations. Basic to a professional human relations approach is the belief that all individuals are potential social change agents, each capable of being an active party in solutions to interpersonal and intergroup problems which affect them personally. Thus a major objective of human relations education is to provide resources through which people become better able to identify, describe, and abate individual, group, organizational, and governmental problems.²⁷

In the several human resources and human relations movements, the additional concepts which are emphasized concerning human individuality, human amenity, and human values are appropriately placed here within the structural synthesis of human life being presented in preliminary form.

Also deserving immediate emphasis is a tentative substructure of the technical concept of "human function." For convenience and consistency, the subtopic of "human function" is here a generic application of the general concept of "function," so that the human condition (or human circumstance) appears at the gross, basic level, human mode

(or human way) at the second, physical level, human equilibrium (or human balance) at the third, relating level, human stipulation at the separative, analytical level, the human state (or humanhood) at the fifth, synthesizing level, and the human situation (or human "context") at the top, evaluative level. That is, references to the "human condition" or to "humanhood" are here integrated within the substructure (or infrastructure) of human function in Table 2.

Substructuring human actualization

The distinctive character of human actualization (human realization) -- at the second, physical level of human individuality -- is shown in Table 2 to be human plasticity at a gross, basic level of behavior, human flexibility at a physical, timely level, human educativity (human educability) at a mental, linking level, human capability (human ability) at a how-to, analytical level, human adaptability (human adaptableness) at a synthesizing, social level, and human goalization (human "goal-setting") at the highest, evaluative level.

Frederick Sargent has written, "The human species has a remarkable adaptive capacity. It has managed to survive and multiply under diverse and adverse selective pressures."²⁰

Ashley Montagu has declared, "Man is the most educable of all creatures."²¹ Moreover, according to Montagu, "The human species . . . has pursued a developmental course which has been characterized by its plasticity and adaptability."²²

Of the importance of educability and of flexibility, Alland has stated,

An expanded capacity for learning and the ability to transmit this learning through language provide the human species with a flexible form of adaptation, much more useful in the long run than stereotyped responses, particularly since the human species occupies so many ecological niches.²³

Lawrence Frank has referred to "that most plastic expression of nature, the human organism and the human personality."²⁴

Also referring to the plasticity of human behavior, Melville Jacobs and Bernhard Stern have declared that "the potentialities of all human populations are much greater than is indicated by any inventory of their specific achievements." They hold that human character "is already rich in the options it accords each population. Science has not revealed a difference in potential between populations."²⁵

The technical concept of human plasticity is itself structured in Table 2 with the human capacity for bipedal locomotion at the gross level of behavior, versatile vocal cords at a physical, communicative level, the large mental capacity of a complex brain (complicated intellect) at the cognitive (mental) level, manual dexterity at a how-to, analytical level, stereoscopic vision (binocular vision) with color at a synthesizing, social level, and creative capacity at the highest, ideal level.

The capacity for bipedal locomotion led to an erect posture and the release of the forepaws for manual dexterity. Versatile vocal cords permitted the development of an elaborate spoken language which utilized many concepts (ideas) and their representative symbols, devised by a complex brain (or complicated intellect). Stereoscopic vision (binocular vision) with color has further allowed near vision and far vision, plus perspective accuracy. Creative capacity has permitted anticipation, imagining, invention, tool-making, and improvements. All these features of human plasticity have aided the transformation of abstract notions into actual events.

According to Bertram Kraus,

In terms of evolution, . . . the most significant of Man's peculiarly human traits are: (1) his completely erect posture and habitual bipedal gait, (2) articulate speech, (3) capacity for abstract and symbolic thought, and (4) immense potentialities for learning and producing a cultural way of life.²⁴

Carleton Coon has further referred to "five special features" belonging to the human species.

These were his erect posture, his free-moving arms and hands, his sharp-focusing eyes, a brain eventually capable of fine judgment and decision as well as of keen perception, and the power of speech. All of these he shared to some extent with the monkeys and apes, but the total combination was his alone, and this combination of gifts became in itself something unique.²⁵

Sargent has noted the effects of an arboreal existence.

In the Pliocene early hominids were semi-brachiating dwellers in tropical forests, a habitat that favored depth perception, color vision, sound production and hearing, prehensile hands, and preadaptation for bipedalism.²⁶

Erect posture and bipedalism were combined with further biological changes.

During this period, early men became effective hunters and gatherers in consequence of mutations and selections leading to the human heel, the reduced jaw, and the S-shaped spine.³⁷

The nerve cells of the human brain were also receiving more workout. According to Sargent,

These factors, together with the direct advantages of better perception, memory, symbolization, cerebral inhibition, learning, and communication, fostered the absolute and relative growth of the brain.³⁸

The overall result is that the human species has synthesized a complex set of adaptive advantages. Peter Farb has written,

Anthropologists used to debate which characteristic -- a complex brain, language, bipedalism, tool-making, or social behavior -- marked the watershed between the nonhuman and the human primate. Nowadays, though, most anthropologists consider such debates unfruitful because they all ignore one basic fact about evolution. Adaptive changes do not occur in isolation but rather as entire complexes of change at many levels: anatomical, physiological, behavioral, and social.³⁹

More biological knowledge has also been obtained about other primate species than the human species. In Farb's words,

Scientists now know that the chasm separating humans from animals is not so wide as it once appeared. Some animal species have evolved a rich communication system, while others make and use tools, solve difficult problems, educate their young, live in complex social organizations, and apparently possess an esthetic sense.⁴⁰

The distinctive evolvement of human language has utilized both a large brain and physiological speaking capacity. While Eric Sunderland has stated that "the utterance of sounds may be regarded as the essence of primate life and certainly the primates are the noisiest of mammals,"⁴¹ Farb has commented,

As a result of very slight anatomical differences in the vocal tract, humans can speak, but no other primate can. Humans are also the only primate able to vary the pitch of sounds in melodious sequences, and thus to sing.⁴²

In another consequence, "the evolutionary trend of the

primate order has been toward a steadily increasing life span and a larger proportion of that life span spent in the infantile and juvenile stages."⁴³

Other primates have demonstrated rudimentary tool-making and tool-using -- that is, protoculture. According to Farb,

The human way of life is also foreshadowed in the nonhuman primates by protoculture -- a capacity not unlike the complex process of human culture for hitting upon novel ways of acting and transmitting them both to other members of the group and to subsequent generations.⁴⁴

Farb has further differentiated between biological evolution and cultural evolution.

Biological evolution had to work slowly, through genetic changes and the gradual selection for survival of those amphibious forms that could live outside water. Cultural evolution, on the other hand, worked through the transmission of information from one generation to another, allowing that information to become cumulatively greater. Each human generation could thus begin, thanks to the storehouse of language, where the previous generation left off, instead of having to begin anew.⁴⁵

With all these extended capabilities, the human species has advanced in its adaptability. Thus, human adaptability tentatively consists of human posture at the gross, basic level, human vocalization (human vocalizing) at a physical, timely level, human symbolization (human symboling) at the mental, linking level, human instrumentation (human tool-making) at the how-to, analytical level, human institutivity (human institutionalization)⁴⁶ at the social, synthesizing level, and human property (human possessions) -- that is, cultural accumulations for convenience and accomplishment -- at the highest, evaluative level.

Substructuring human problems

Even the subject of human problems can be outlined, in Table 2, in terms of six levels of general behavior: human difficulty at the gross level of behavior, human conflict (or human clash) at the physical level of behavior, human confusion at the mental level of behavior, human dispute at the emotional level of behavior, and human controversy at the social level of behavior, with human solutions at the ideal level of behavior.

In turn, human difficulties can be structured in Table 2

into human badness at a gross level, human obstacle (or human obstruction) at a second, physical level, human error (or human mistake) at a third, mental level, human distraction at a fourth, emotional level, human predicament at a social, synthesizing level, and human evil at a sixth, worst level.

Next, human conflicts can be considered in Table 2 according to human agitation at a gross, basic level, human violence at a *when*, physical level, human interference at a mental, linking level, human hostility at a fourth, emotional level, human war (human warfare) at the fifth, social level, and human punishment at a sixth, final level of human conflict.

Now, to what does the topic of confusion refer? In Table 2 human confusion has human vagueness at a gross, indefinite level, human ambiguity at a second level of *when* this meaning or *when* that meaning, human puzzle at a third level of mental confusion, human perplexity at an emotional level of confusion, human mystery (or human mysteriousness) at a synthesizing, cumulative level of confusion, and human enigma at the top, rarefied level of human confusion.

With disputes at the emotional level of human problems, the topic of human dispute in Table 2 can comprise human vicissitude at the gross, basic level, human disturbance (or human upset) at the physical, timely level, human disquiet at a mental, relating level, human perturbation at the separative, analytical level, human emergency at the social, synthesizing level, and human crisis at a peak, evaluating level.

Similarly, the topic of human controversy can be outlined in Table 2 to include human adversity at a gross, basic level, human aggression (human aggressiveness) at a physical, timely level, human antagonism at a mental, linking level, human belligerence at an emotional, separative level, human abuse at a synthesizing, social level, and human unjustness (human injustice) at the worst, evaluational level.⁴⁷

The complexity of human problems is revealed by a third indentation of substructuring also provided in Table 2. What is more, portions of a fourth tier and even a fifth tier of indentations are evident for subsequent synthesis.

Chapter 2

An Outline of Humanism

Rational concern with human life has led to the doctrine of humanism, which has long been of major philosophical interest, and which can be placed at the highest, ideal level of philosophical theory.

Definition and examples

The present emphasis within humanism, as the doctrine of being human, is self-actualization (self-realization). Thus one dictionary defines humanism to be "a philosophy that asserts the dignity and worth of human beings and their capacity for self-realization through reason."

A second dictionary defines humanism to be "a doctrine or way of life that asserts the dignity and worth of human beings and their capacity for self-realization through reason and that often rejects supernaturalism."

A third dictionary definition simply states that humanism is "a doctrine or way of life centered on human interests or values."

According to Max Otto, humanism is "a way of thought and life concerned with the realization of the fullest human career."¹

Further emphasis on human individuality is given by John Dodds: "Humanism teaches that every person has dignity and worth and therefore should command the respect of every other person."²

Howard Mumford Jones has further emphasized the concept of human dignity.

Humanism implies an assumption about man. It implies that every human being by the mere fact of his existence has dignity, that this dignity begins at birth, that the possession of this dignity, even if dimly realized by the

possessor, is, or ought to be the continuum of his life.³

Consistently, Pugh has stated,

The humanist typically believes in the dignity and worth of man and emphasizes the capacity to improve the human condition and to achieve self-realization through the proper application of rational thought.⁴

Indeed, examples of humanistic self-actualization can be given at each of the six levels of general behavior for the individual person.

1. Gross level (personal survival). Each human ordinarily deserves the right to survive. This right to self-actualization extends from survival during infancy through each phase of personal development.

2. Physical level (personal longevity). Each person should ordinarily actualize a traditional "three score and ten years." Moreover, with improved living conditions, the average span of human life can now exceed the ancient level of 70 years.

3. Mental level (personal dignity). The actualization of personal dignity can refer not only to mature humans but to young persons of all cultures.

4. Emotional level (personal differences). Professional educators have long understood that individual differences among school students require that school teachers and school administrators give individual attention to each student if that individual human is to actualize satisfactorily.

5. Social level (personal love). Each human person will ordinarily actualize into a monogamous, heterosexual phase of loving companionship socially and hence will mature beyond a pre-adolescent phase of childhood cronies of the same sex.

6. Ideal level (personal worth). Of the utmost concern in self-actualization are the uniqueness and value of the individual human.

Humanism substructure

Again, the important philosophical subject of humanism can be elaborated in Table 3 into a structure approximating the six levels of general behavior. At the gross, basic level is humanist (or humanistic) experience. At the second, physical level is humanistic attribute, or a humanistic "dimension." At the third, mental level comes humanist knowledge. Placed at the analytical, emotional, personal

level is humanist practice. For the fifth level, a humanist system (humanistic "organization") provides a synthesis, while at the highest, ideal level comes humanist theory.

In turn, the technical concept of humanist experience is here structured in Table 3 into humanist problem at the gross, basic level, humanist issue at an overt, physical level, humanist notion at a covert, mental level, humanist subject at the separative, emotional level, humanist object at the synthesizing, social level, and humanist value at the highest, ideal level.

Next, the topic of humanist attribute (or humanistic "dimension") can consist in Table 3 of humanist scope (humanistic range) at the gross, basic level, humanist type (humanism type, humanistic type) at the external, physical level, moderate humanism (humanist moderation) at the internal, mental level, humanist definition (humanism definition, humanistic definition) at an analytical, emotional level, humanist interpretation (humanism interpretation, humanistic interpretation) at a synthesizing, social level, and humanist spirit (humanism spirit, humanistic soul) at the highest, ideal level.

An appropriate structure for the topic of humanist knowledge (humanistic information) in Table 3 includes naturalistic humanism (humanist character, humanistic nature) at the gross, basic level, historical humanism (humanism history, humanistic history) at a when, physical level, humanist culture (humanistic culture) at a mental, relating level, humanist feature (humanistic aspect) at the analytical, emotional level, formal humanism or humanism form (humanist structure, humanistic form, humanistic framework)² at a synthesizing, social level, and true humanism (humanistic truth) at the ideal, evaluative level.⁴

Humanist practice is outlined in Table 3 with humanist activity (humanistic activity) at the gross, basic level, humanist movement (humanistic movement) at the when, physical level, humanist research (humanistic study) at the mental, relating level, humanist technique (humanistic method, humanistic tactic) at the fourth, analytic, emotional level, humanist plan (humanistic scheme, humanistic strategy) at the fifth, synthesizing level, and humanist goal (humanism goal, humanistic objective) at the top, ideal level.

With humanist system (humanistic "organization"), the technical concept of humanist need (humanistic need) is placed in Table 3 at the gross, basic level of input, while the concept of humanist consequence (humanistic result, humanistic outcome) is put at the overt, physical level of output. A humanist process (humanistic process) comes at the third, linking level, with a humanist phase (humanism phase, humanistic stage) occupying the separative, analytic level. At the fifth, synthesizing level is humanist perspective

(humanistic perspective), while a humanist product (humanistic product) appears at the highest, evaluative level.

The topic of humanist theory (humanistic theory) is here stockpiled in Table 3 with materialist humanism (material humanism, humanistic material) at the gross, basic level, realistic humanism (humanist realism) at the overt, physical level, rational humanism or rationalist humanism (humanist rationale, humanistic reasoning) at the covert, mental level, analytic humanism (humanistic analysis) at the synthesizing, social level, and philosophical humanism (humanism philosophy, humanistic philosophy) at the ideal, evaluating level.

The elaborate philosophical attention given to humanism is apparent in the further substructuring of humanist theory in Table 3. Appropriate substructure (or infrastructure) is also presented in Table 3 for the remainder of the initial tier (or indentation) of humanism.

Humanism history

Historically, according to Otto,

Humanism may be traced at least to the fifth century B.C. in the saying of Protagoras, "Man is the measure of all things, of those that are, that they are, of those that are not, that they are not."

Later, an Italian humanism spread to become Renaissance humanism.

A new humanism originated in Italy during the second half of the 14th century, and from there spread westward. This movement was actually known by the name "Humanism." It represented, on the one hand, a break with a long-prevailing superstitious attitude and an authoritarian, sterile intellectual method, and, on the other hand, a turning to Greek and Latin writers as a source of inspiration and guidance. . . . Petrarch and Erasmus, and the numerous company of the great who championed Classical or Renaissance Humanism, had behind them the vitalizing drive of an expanding secular economy and the average man's rejuvenated sense of the importance of his life on earth.⁸

Following the period of industrialization, versions of contemporary humanism have been expounded. In Otto's words,

During the early years of the 20th century, a number of new humanisms took shape. One of these was the outgrowth

of a consciously felt necessity to bring scientific knowledge or technique and man's so-called "higher" needs and capacities into cooperative unity. To this humanistic theory and practice William James, John Dewey, and F.C.S. Schiller made important contributions, "Humanism" being first used as a technical philosophical term by Schiller."

Long-time philosophical goals of truth, beauty, and goodness have been put to use in recent humanistic philosophy. Otto has written,

In this humanistic, pragmatic, or instrumental philosophy, emphasis was and is put on the authenticity of the directly experienced world, the biological continuity of man with other living creatures, the relative nature of truth, beauty, and goodness, and the importance of democratic institutions as instruments of moral and social advance.¹⁰

Besides a secular humanism, there has been more than one version of religious humanism according to Leona Gabel.

The humanism of Irving Babbitt and P. E. More in the 1930's was a reaffirmation of the humanist principle of man's innate ethical sense -- the "higher will" --pointing to a spiritual order beyond man. Babbitt remained uncommitted about religion; More, ultimately finding in it a necessary dynamic and discipline, was an exponent of religious humanism. Jacques Maritain was also a religious humanist. Other 20th century expressions of so-called Christian humanism reject the traditional concepts of God, the church, prayer and worship as anachronistic.¹¹

Irvin Child has acknowledged the humanist emphasis upon the individual.

The term "humanistic" has been espoused above all by those who argue for self-fulfillment as a main theme in human life, and stress in clinical practice the removal of barriers to personal growth. Abraham Maslow and James Bugental are among the best-known writers who have applied the term "humanistic" to this particular emphasis.¹²

The result has been a "humanistic psychology." Thus C. H. Patterson has written,

In psychology, the movement designated as humanistic psychology extends psychology from behaviorism and

psychoanalytic psychology, which view man as an object, to a concern about the person as a subject, who is more than the sum of conditional responses, but a person, or self, who thinks, feels, and acts on his own.¹³

This third approach to psychology has been emphasized by John Glass and John Staunde.

Humanistic thought has recently had a great impact in psychology where it has become a third force transcending the limitations of the two main schools of psychology, behaviorism and psychoanalysis. Humanistic psychology as represented in this volume by the writings of Maslow, Rogers, Maslow, Bugental, and Jourard reflects a central concern with the dignity and worth of man and the development of human potentialities.¹⁴

Moreover, according to Raymond Gale,

In recent years the humanistic approach in contemporary psychology has attempted to identify a "psychology of humankind," which focuses on the commonalities of human values, yet allows individuals the freedom to grow and to develop as autonomous persons with dignity and worth in actualizing their unique potentialities.¹⁵

Chapter 3

An Outline of Humanitarianism

Could humanitarianism be considered humanism writ large -- that is, an expanded version of humanism? Perhaps the basic rule for humanitarianism is the long-standing Golden Rule: Do unto others as you would have them do unto you -- treat other persons the way you want to be treated. Note in the Golden Rule that "you" is humanistic while "others" is humanitarian, and that concern with others is put first.

Definition and examples

Presumably, the essence of humanitarianism is caring -- to care for yourself and for other selves. Humane persons demonstrate sympathy, compassion, mercy, kindness, and gentleness. The fact that humanitarianism is defined to be the doctrine of being humane or of being humanitarian means that humanitarianism is the doctrine of caring for one's fellow creatures. Thus, a humane society would care for all members of the human species besides providing care for animals. Indeed, familiar examples of humanitarianism as caring can be given at each of the six levels of general behavior.

1. Gross level (animal well-being). "Be kind to dumb animals" is a customary statement, yet many animals use communicative sounds socially although "dumb" (non-speaking), while many animals also have brain-capped nervous systems rather than being "dumb" (non-intelligent) organisms. Kindness to, and better care of, non-human creatures have been the main interests of many local "humane societies."

2. Physical level (welfare reform). The 19th-century movements to reform bad living conditions in jails and prisons exemplifies humanitarian care physically.

3. Mental level (slow learning). Educators have emphasized the humane need to provide more care and attention to

"slow learners" within school systems. Further, the importance of education for slow learners, average learners, and quick learners is the humanitarian basis for providing free public education.

4. Emotional level (institutional care). In advanced cultures, humane concern and care are being provided institutionally for disturbed persons. Internal disturbance individually can be physical, mental, or emotional. If emotional behavior is considered a combination of physical and mental behavior, then reference to "emotional institutions" is more inclusive than only to "mental institutions."

5. Social level (relief activity). Humane concern socially is evidenced by campaigns to obtain food, clothing, and shelter donated for care of victims of natural catastrophes like flood, tornado, or famine.

6. Ideal level (spiritual guidance). At the highest level of humane caring come those individuals who have tried to provide idealized direction and exemplification -- sometimes at the expense of their own lives.

Humanitarianism substructure

The initial structuring for both humanism and humanitarianism is here based on the technical concepts identified from their respective literatures. Although the three upper levels of humanism and of humanitarianism can be similarly labeled in reference to theory, system, and practice, the three lower levels can possess different conceptual labels. While humanism in Table 3 has humanist experience at the gross, basic level, humanist attribute (humanistic "dimension") at the second, physical level, and humanist knowledge (humanistic information) at the mental, linking level, humanitarianism in Table 4 has humane sentiment (humanitarian sentiment) at the gross, basic level, humane conduct (humanitarian conduct) at the second, physical level, and rational humanitarianism (humane rationale, humanitarian reasoning) at the mental, relating level.

For convenience and consistency, the substructures for humanism and for humanitarianism can be similar for system and for practice. Thus, humanist system and humanitarian system here have humanist need and humane need at the gross, basic level, humanist consequence (result, outcome) and humane consequence at the overt, physical level, humanist process and humane process at the covert, mental level, humanist phase (stage) and humane phase at the fourth, analytical level, humanist perspective and humane perspective at the fifth, synthesizing level, with humanist product and humane product at the climactic, evaluative level.

Similarly, humanist practice and humanitarian practice

have humanist activity and humane activity at the gross, basic level, humanist movement and humane movement at the second, physical level, humanist research and humane research at the mental, linking level, humanist technique (method) and humane technique at the fourth, analytical level, humanist plan (scheme) and humane plan at the fifth, synthesizing level, with humanist goal (objective) and humane goal at the top, evaluative level.

More theoretical development philosophically is apparent for humanism than for humanitarianism. Perhaps thinking about one's self is easier than thinking about other selves. Hence humanist theory in Table 3 refers explicitly to materialist humanism, realistic humanism, rational humanism, analytic humanism, academic humanism, and philosophical humanism. Less sprightly, humitarian theory in Table 4 is preliminarily structured to include humane foundation (humanitarian base) at the gross, basic level, humane welfare (humanitarian welfare) at the physical level, humane literature (humanitarian writings) at the mental, relating level, humane imperative (humanitarian imperative) at the emotional, analytic level, humane construct (humanitarian construct) at the synthesizing level, and philosophical humanitarianism (humane philosophy, humanitarian philosophy) at the highest, evaluative level.

On the other hand, humanitarianism has shown much practical development. Thus -- at the first level of humane sentiment, within humanitarianism -- come humane disposition (humanitarian disposition) at a gross level, humane passion (humanitarian passion) at a physical level, humane notion (humanitarian notion) at a mental level, humane affection (humanitarian affection) at an emotional level, humane compassion (humanitarian compassion) at a social level, and humane fidelity (humanitarian faith) at an ideal level.

Also, humane conduct at a second level of humanitarianism can be elaborated to consist of humane approval (humanitarian approval) at the gross, basic level, humane modification (humanitarian change) at the physical level, humane conformity (humanitarian conformity) at the mental, linking level, humane endeavor (humanitarian endeavor) at the emotional, separative level, humane sponsorship (humanitarian sponsorship) at the social, synthesizing level, and humane conscientiousness (humanitarian conscientiousness) at the top, ideal level.

Moreover, rational humanitarianism (humane rationale, humanitarian reasoning) at a third level of humanitarianism can be explicated to provide humane interest (humanitarian interest) at the gross, basic level, humane course (humanitarian course) at the physical, overt level, humane reason (humanitarian reason) at the covert, mental level, humane motive (humanitarian motive) at the emotional, analytical level, humane policy (humanitarian policy) at the

synthesizing, social level, and humane justification (humanitarian justification) at the top, ideal level.

Again, for convenience and consistency, the practical substructures of humane sentiment, humane conduct, and humane rationale can be used to provide parallel versions of humanist sentiment, humanist conduct, and humanist rationale. In exchange, the theoretical substructures of humanist experience, humanist attribute, and humanist knowledge can be applied to give similar versions of humane experience, humane attribute, and humane knowledge. Along with the third tier of humanism in Table 3, the third tier of humanitarianism is outlined in Table 4.

Humanitarianism history

In personal and social terms then, humanism has emphasized the individual person while humanitarianism has emphasized the social group. Hence James Jarrett has commented,

The Humanitarian is he who is typically committed to reduce the amount and degree of hunger, sickness, enslavement, ignorance, poverty, lack of opportunity, and feeling of oppression among people (or a certain group of people), and to increase the general access to the goods of life.¹

The attitude of humaneness has also been extended to nonhuman creatures. The more fully that mammalian similarities and inheritance are being revealed, the more consideration is being given to the emotions and cognitions of these organisms. Jarrett has further commented,

The adjective "humane" when applied to a person -- curiously "The Humane Society" has to do with kindness toward animals -- connotes a compassionate, sympathetic, caring, concerned being. A less common but ancient and respectable use of the word, as in "the humane arts" or "humane learning" signifies an unusual degree of refinement, elegance, and enlightenment; highly civilized, cultivated, cultured.²

If the history of humanism has been widely summarized, should a history of humanitarianism be given similar attention? This latter history could be described along the two themes of humane care for fellow humans and humane concern for fellow creatures.

1. Intraspecies humaneness. Certainly, this historical

summary would include details about humanitarianism within the social institution of the human family and to the family's extension to larger cooperating groups like clan, tribe, city-state, nation-state, and now the international community, along with descriptive credit to private relief and welfare agencies.³

2. **Extraspecies humaneness.** This historical narrative would involve humanitarianism shown toward household pets, toward domestic animals, toward hunting regulations, and toward more recent ecological concerns for threatened species. Also to be mentioned would be details about the widespread efforts of animal-care groups.

Chapter 4

An Outline of Humanity

Already noted is the fact that the term *humanity* has been applied both to the *what* of humanness and to the *who* of the human species. With the abstract concept of humanity (human-ness) placed at the highest level of human living in Table 2, the procedures of humanization and of humanity education (humanities education) have been incorporated at the second and third levels of humanness respectively.

Humanity substructure

The practice of humanity -- at the fourth level of humanness in Table 2 -- can be summarized with the sub-concepts from the technical literature by placing humanity activity at the gross, basic level, humanity operations at the actual, physical level, humanity research (or humanity study) at the abstract, mental level, humanity technique (humanity method) at the how-to, analytical level, humanity procedure (or humanity formation)¹ at the fifth, synthesizing level, and humanity goal (or humanity objective) at the ideal, evaluative level.

Since every system by definition has input, processing, and output, the input for a system of humanity -- at the fifth level of humanness in Table 2 -- can (similarly to humanist system and humanitarian system) be a humanity need at the gross, basic level, with an output of humanity consequence (or humanity result) at the actual, physical level, and humanity process at the mental, linking level. A humanity phase can come at the separative, analytical level, with humanity substance (or humanity content) at the synthesizing, social level, and humanity development at the ideal, evaluating level.

The topic of humanity theory -- at the top level of humanness in Table 2 -- can presently be structured, in

terminology gleaned from the literature, with a cluster of ancient humanity at the gross, basic level, modern humanity at the second, timely level, and traditional humanity ("classical" humanity) at the third, linking level and with a discerning trio of essential humanity at the fourth, analytical level, authentic humanity (genuine humanity) at the fifth, synthesizing level, and universal humanity at the sixth, ideal level.

Even the character (nature) of humanness -- at the basic level of humanity in Table 2 -- can be described with the literature-obtained concepts of humanity problem at the gross, basic level, humanity attribute (humanity hallmark) at the actual, physical level, humanity knowledge (humanity information) at the mental, linking level, humanity feature (humanity aspect) at the analytical, identifying level, humanity structure (humanity form) at the fifth, synthesizing level, and spirit of humanity (soul of humanity) at the highest, ideal level.

Humanization procedure

At the physical level of humanity (humanness) in Table 2 is humanization -- the act of making human. A tentative structure of humanization has humanizing experience at the gross, basic level, humanizing attribute (humanizing "dimension") at the second, physical level, humanizing knowledge (humanizing information) at the mental, linking level, humanizing practice at the how-to, emotional level, humanizing system (humanizing "organization") at the fifth, synthesizing level, and humanizing theory at the top, evaluative level.

Abraham Maslow has noted that "a baby is only potentially a human being, and must grow into humanness."²

In the procedure of humanization, Dubos has emphasized the interaction between biological potentialities and cultural opportunities.

Whatever the conditions of early and adult life, each person has a wide range of untapped innate potentialities. Whether physical or mental, these potentialities can become expressed only to the extent that surroundings and the way of life are favorable. Society thus plays a large role in the unfolding and development of man's nature.³

What is experienced helps determine what potentialities are tapped and realized.

Human beings perceive the world, and respond to it.

not through the whole spectrum of their potentialities, but only through the areas of this spectrum that have been made functional by environmental stimulation. In other words, life experiences determine what parts of the genetic endowment are converted into functional attributes.⁴

Dubos has further accented the importance of cultural impacts.

There is no doubt, however, that sociocultural evolution is now far more important than genetic evolution. It is changing human life at an accelerated rate, independently of any changes in the biological nature of man.⁵

Humanness qualities

The qualities of humanity (humanness) have been discussed by G. Ledyard Stebbins, in his 1962 *Darwin to DNA. Molecules to Humanity*.

The quality we call humanness consists primarily of these three qualities -- artisanship, conscious time binding, and imaginal thinking. From the biological viewpoint, these characteristics are based on nothing but a quantitative increase in the number of cells that form the surface layers of a single organ, the neocortex of the brain.⁶

In the structured approach used here, artisanship can refer to a fifth, inventive, synthesizing level, time binding to a second, timely, when level, and imaginal thinking to a fourth, emotional, imaginative level.

Moreover, Stebbins has referred to the spiritual quality of humanity (which can come at the sixth, highest level): "Some of the remains associated with Neanderthal-type bones show that these people had acquired some of the most distinctively human qualities -- reverence and spirituality."⁷

Stebbins has also stressed the importance of culture (for a third, linking, mental level): "Why did humans diverge from apes and develop our most distinctive trait -- dependence on an elaborate culture?"⁸

The usefulness of human culture has been amplified by the human capacity for elaborate communication, along with extensive learning and symbolization.

The ability of parents to teach and of offspring to learn is by no means a distinctive human quality. Nevertheless, human teaching and learning is unique in one respect --

the use of symbolic language. Although apes appear able to handle a few abstract symbols, there is no evidence to suggest that these animals use such symbols to teach their young. The perfection of symbolic language lifted teaching and learning to an entirely new level of complexity. Without it, neither conscious time binding nor imaginal thinking could have evolved beyond a rudimentary level.⁷

Stebbins has also emphasized that the human species has supplemented biological evolution with cultural evolution.

This evidence suggests that all the genes necessary for civilization probably existed in human populations 25,000 years ago. . . . Since that time, humans have responded to environmental challenges only to a limited extent by changing their gene pools. Rather, the chief response has been to exploit in new ways the genetic potentialities they already possessed. Biological evolution has not ceased, but it has been pushed into the background by humanity's capacity for cultural change.¹⁰

The *who* of humanity (human species, humankind) has been a biological phenomenon, while the *what* of humanity (human-ness) is an abstract, conceptual phenomenon that has varied among human cultures. The significance of the intellectual concept of humanness is its effect upon personal maturation and happiness and upon social development and progress.

Chapter 5

An Outline of Humanities

Presumably, education about humanity is humanities education. Perhaps the plural term "humanities" seems more impressive than the singular term. Anyway, humanities education is integrated in Table 2 at the third, mental level of the topic of humanness and subsequently substructured into humanities conditioning at the gross, basic level, humanities training at a second, physical level, humanities learning at a third, mental level, humanities instruction (or humanities teaching) at an analytical, personal level, humanities curriculum (or "humanities" in short form) at the social, synthesizing level, and humanities excellence at the top, evaluative level.

A tentative structure for humanities excellence -- presented in Table 5 -- places humanities character (humanities nature) at the gross, basic level, humanities movement at the *when*, external, physical level, humanities rationale (humanities reasoning) at the internal, mental level, humanities practice at the *how*, analytical, emotional level, humanities discipline at the synthesizing, social level, and humanities theory at the top, evaluative level.

Three of these subconcepts (obtained from the relevant literature) are further supported with sets of subconcepts in Table 5. Thus, enough elaboration of humanities theory has occurred to permit synthesizing its own substructure tentatively in Table 5. Preliminary substructuring has also been done for humanities practice and humanities character.

To be noted is that this approach to technical structuring (outlining) is open-ended in that any subconcept which is considered important can be further developed and hence become a subtopic with its own supporting technical concepts. For example, the subconcept of humanities function -- at the *how*, analytical level of humanities technique in Table 5 -- is so substructured. For a perspective of the depth of this much outlining, the more familiar, vertical outline would appear:

1. Human life (human living) . . .
4. Humanity education (humanities education) . . .
- c. Humanities practice . . .
- 3) Humanities technique (humanities method) . .
- c) Humanities function
- (1) Humanities situation

That is, the technical concept of humanities function appears at a fourth indentation, or fourth tier, under human life (which itself comes at a subordinate tier within a larger structure). The present approach makes use of a "topical outline," with a horizontal format, although the same information can be shown in the usual "relational outline" with its vertical format, as illustrated.

"Humanities," according to Good, is "a term used currently by many schools and colleges in the United States to designate comprehensive courses in literature, language, art, philosophy, religion, and history, thus distinguishing the humanities from social science and the natural sciences."¹

Consistently, then, the humanities curriculum (humanities) is here fitted in Table 5 with language courses (language) at the basic, gross level, history courses (history) at the second, when level, literature courses (literature) at the third, mental level, fine arts courses (fine arts) at the fourth, emotional level, and philosophy courses (philosophy) at the top, ideal level. Perhaps to fill the gap at the fifth, synthesizing, integrating level, courses like "Western Civilization" or "Humanities Survey" have been pieced together.² In place of an explicit curricular subject however, a student's extracurricular activities have often helped provide a socializing influence. Notably at private liberal arts colleges, the subject of religion has helped emphasize social and moral expectations at a fifth level of behavior.

The humanities curriculum (rather than being absolute) can vary according to particular cultural needs and can select from the various sources of knowledge and from other subjects. Thus, history courses come from the social sciences, which are structured in Table 5 into economic science (economics) at the gross, basic level, historical science (history) at the second, when level, political science (government) at the third, mental level, psychological science (psychology) at the emotional, personal level, sociological science (sociology) at the social, synthesizing level, and anthropological science (anthropology) at the top, ideal level. Among the six major social institutions shown in Table 5, the economy is at the basic, gross level, the family at the second, physical level, education at the third, mental level, recreation at the fourth, emotional level, government at the fifth, synthesizing level, and religion at the highest, ideal level.

Humanities importance

What is the significance of humanities education? Humanities education can be considered the formal part of humanization. Humanization (the learning of human attributes) begins at birth and continues through childhood into adulthood, informally and formally. Thus formal education about humanity occurs during all phases of the educational system -- from day care and kindergarten through graduate and postgraduate course work. A culture that is more advanced and complex has more content supplied to humanization from formal education in the humanities.

Another emphasis in humanities education has been on values -- personal values and social values. According to Paul Dressel and Lewis Mayhew,

From one point of view humanities are regarded as means by which values are taught to college students. Proponents of this concept theorize that students are taught to be coldly rational in the solution of their problems in the sciences and social sciences. In the humanities they are shown that all ultimate solutions of the rational sciences rest upon value assumptions, and they are encouraged to examine some of those values.²

Nellie Shoemaker has agreed, "The concepts that make the best society come from the humanities. These concepts include moral values, aesthetics, humanitarianism, human rights, and similar philosophic ideas."⁴

O. B. Hardison, Jr. has expounded further.

The humanities are vitally important to our society. I have stated what seem to me to be the essential values of the humanities. They are the spiritual values of freedom, dignity, and beauty, and the critical values of openness, toleration, and a measured skepticism of all dogmas.³

The humanities can highlight both ethics and aesthetics. Hence the American Council of Learned Societies has said,

Upon the humanities depend the national ethic and morality, the national aesthetic and beauty or the lack of it, the national use of our environment and our material accomplishments -- each of these areas directly affects each of us as individuals.⁶

Humanities education can also help elicit creativity. Again from the ACLS,

Through the humanities we may seek intellectual humility,

sensitivity to beauty, and emotional discipline. By them we may come to know the excitement of ideas, the power of imagination, and the unsuspected energies of the creative spirit.'

Humanities education can further accent the human quest. According to Harry Broudy,

The humanities course, it is suggested, would deliberately devote itself to the human quest for the right answers to the questions about the good, the true, and the beautiful -- about the life that is genuinely human."

Or, in William Jenkins' words, "The humanities present the story of man's search for meaning, value, and order."

The humanities curriculum can help persons find themselves and fit themselves. Do you want to express yourself in speaking or in writing? It is first necessary to acquire language, spoken or written, while in literature you can find examples of literary expressions, fictional or non-fictional. Do you want to express yourself artistically? In the fine arts, you discover the best products in the various media of artistic representation, for exemplification and for appreciation. Do you want to deal with life's most profound problems? Then, from the domain of philosophic speculations, you can find intellectual probings of general and universal ideas. Are you concerned with changes in life styles? History can provide perspective about what has happened and how it occurred.

Changing content

Indeed, history reveals how the content of the humanities curriculum has changed relative to cultural development. Thus the content of the humanities was different during the Renaissance of a burgeoning commercial culture in Europe from today's content in a highly developed industrial culture. In Robert Saunders' words, "The contents and purposes of the humanities have changed throughout history, as the culture and human need for them has also changed."¹⁰

The humanities curriculum can reflect both a humanistic, personal perspective and a humanitarian, social perspective. Until recently however, the explicit emphasis has usually been humanistic. Thus, in "Humanism and Education," Frederick Olafson has written about Renaissance education,

After mastering ancient languages, students in the humanistic schools of the Renaissance progressed to the

study of poetry, history, and moral philosophy, the subjects composing the *studia humanitatis*. The goals of this primarily literary education were much the same as those propounded by Cicero: to perfect a capacity for pleasing and persuasive expression, now conceived primarily in terms of written rather than oral performance; to achieve a broad familiarity with the human science; and to acquire a strong disposition to control one's own destiny within the framework of moral and personal ideals.¹¹

Paul Kristeller has given further description.

The term *humanista*, coined at the height of the Renaissance period, was in turn derived from an older term, that is, from the "humanities" or *studia humanitatis*. This term was apparently used in the general sense of a liberal or literary education by such ancient Roman authors as Cicero and Gallius, and this use was resumed by the Italian scholars of the late fourteenth century. By the first half of the fifteenth century, the *studia humanitatis* came to stand for a clearly defined cycle of scholarly disciplines, namely grammar, rhetoric, history, poetry, and moral philosophy, and the study of each of these subjects was understood to include the reading and interpretation of its standard ancient writers in Latin and, to a lesser extent, in Greek.¹²

Recent humanist concern with personal development in higher education has been summarized by John Foudy.

The aim of education according to American Humanists can hardly be summarized in just a few words. However, it does endeavor to bring about the development of a wholesome personality. Such a personality is marked by wisdom, a critical spirit, self-control, a sense of proportion, indefatigable industry, and strength of character.¹³

Yet humanitarianism has received additional, explicit emphasis within humanities education. According to Edgar Dale, "It seems to me that the central purpose of the study of the humanities should be to help people become more humane."¹⁴

A humanities program for secondary schooling has been presented by Bessie Stuart and Muriel Hunt.

Two of our general objectives remain constant throughout the three years. These are communicating effectively and enlarging and enriching the understanding through the arts. The objective which is specific to the tenth grade is understanding the human qualities of the individual.

The eleventh grade is directed toward an understanding of cause and effect relationships in human behavior and an understanding of the values of the democratic way of life. The special objective of the twelfth grade is the development of an understanding of the various relationships of man and his world.¹⁵

Saunders has further made suggestions for humanities education in the elementary school, "An elementary humanities program could be designed around the humanistic purposes and historical origins of holidays."¹⁶

Universal education and general education

The concept of education itself deserves further consideration. The etymology of the term "education" is procedural though vague: *ex-*, away, out of + *L. ducere*, to lead + *-ation*, the act of = the act of leading out of. More substantively, education is the guidance of learning. Education can be formal or informal -- that is, structured (having form) or non-structured (casual). Learning is so important to daily human existence that education has become one of the six major social institutions -- and by being positioned at the third, mental level of social institutions accentuates the use of the intellect in acquiring education. Formal education often takes place inside school buildings. Nonformal education can occur anywhere.

Formal education is here tentatively outlined in Table 5 into specific education (detailed education) at the basic, gross level, athletic education at the second, physical level,¹⁷ liberal education (liberal arts education) at the mental, relating level, special education at the analytical, emotional, personal level, general education at the synthesizing, social level, and universal education at the highest, ideal level.

The combination of "arts and sciences" -- an inclusive label that permits a variety of educational subjects according to present cultural interest -- is here placed in Table 5 at the highest level of universal education. The term "sciences" notably includes the physical sciences, biological sciences, and social sciences. In the structured approach followed here, knowledge is tentatively outlined into theoretical knowledge (theory), social knowledge (social sciences), practical knowledge (practice), logical knowledge (logic), biological knowledge (biological sciences), and physical knowledge (physical sciences). Elsewhere in the overall structure, mathematics comes at the third level of quantification while engineering appears at the fourth level of technology. Consistently, the National

Science Foundation Act of 1950, amended and extended in 1959 and 1966, includes the physical, biological, and social sciences and more, since the National Science Foundation (NSF) is authorized "to initiate and support basic scientific research and programs to strengthen scientific research potential in the mathematical, physical, medical, biological, engineering, social, and other sciences."¹⁸ NSF, as a follow-up to the Office of Scientific Research and Development (OSRD) in World War II, is operated by a Director and 24-member National Science Board, all appointed by the President with the advice and consent of the U.S. Senate. NSF now funds both basic and applied research programs and projects, science education fellowships, science teacher services and workshops, science education fellowships, science teacher services and workshops, science instruction equipment, and science information for the public.

For further understanding of the scope of universal education, beside including scientific knowledge, next consider the etymology of the word "universe": L. *unis*. one + *versus*, turned toward = turned toward oneness. Hence the concept of universal education includes not only a spatial vastness of everywhere but also a content that leads toward a unity. What an appropriate place then for universal education is a "universe-ity." That is, a university is an educational institution which provides curricula (curriculums) of universal value. According to its label, a university has a universality of interest and of scope.

Beside the primary goal of providing higher education (usually with both graduate and undergraduate instruction), a university also has the goals of preserving knowledge and of advancing knowledge. William Cunningham has elaborated,

As the highest intellectual agency of our society, the university is primarily concerned with knowledge. Its purpose is to assemble scholars and provide facilities for them to do their part in the advancement of knowledge and to train a highly selected group of the youth of the nation to carry forward this same endeavor. In the advancement of knowledge the university has three functions: the conservation of knowledge, the interpretation of knowledge, and the extension of knowledge. To these three functions we must add another: the transmission of knowledge to posterity and in this respect the university is similar to the undergraduate college, but with this difference: whereas the undergraduate college is the culmination of the general or liberal education that every educated American should have if he is to fulfill intelligently and successfully his role in a democratic society, the professional schools and research centers within the university provide specialized instruction in

the professional knowledges and skills necessary for the welfare and advancement of civilization.¹⁹

According to the Educational Policies Commission,

An American university ordinarily incorporates within itself a traditional liberal arts college, as well as colleges more vocationally oriented, such as those in business administration or agriculture. In various scholarly and scientific fields it maintains graduate and professional schools for the pursuit of work leading to the master's and doctor's degrees. The structure and patterns for interrelating these several units vary widely. The university is not only the most comprehensive but also the most complex unit in the American system of higher education.²⁰

Also within the scope of universal education, the familiar combination of "arts and crafts" can be placed at the physical, skilled level of behavior, while the joint phrase "arts and letters" emphasizes the third, mental level of behavior, in which the term "letters" refers mainly to literature, including both fiction and nonfiction. To fill three more levels of universal education in Table 5, one could consider a combination of "arts and games" at a gross, basic level, "arts and hobbies" at an emotional, recreational level, and "arts and clubs" at the social, co-operative level. The proclivity of U.S. citizens to join clubs indicates their broad, social appeal. All these joint phrases imply that artistic (or aesthetic) applications, along with more mundane endeavors, can occur at each of these six levels of activities within universal education.

While universal education is here featured at the highest level of structured (formal) education, the domain of general education is featured at the social, synthesizing level of formal education. General education itself is portioned in Table 5 into a consistent six-level sub-structure to comprise conditioning, training, learning, instruction (teaching), curriculum, and excellence. In turn, the general education curriculum can include English language education (English language) at the gross, basic level, health education at the second, physical level, mathematics education (mathematics) at the third, mental level, art education (art) at the personal, emotional level, social studies education (social studies) at the social, synthesizing level, and general sciences education (general science) at the top, sixth level.

B. Lamar Johnson has given the following definition of general education:

General education is that part of education which

encompasses the common knowledge, skills, and attitudes needed by each individual to be effective as a person, a member of a family, a worker, and a citizen.²¹

Dressel and Mayhew have referred to "common experience."

In *Higher Education for American Democracy* we find that "General education" is the term that has come to be accepted for those phases of nonspecialized and nonvocational learning which should be the *common experience* of all educated men and women.²²

A third statement about general education links both personal and social needs:

The purpose of general education is to meet the needs of individuals in the basic aspects of living in such a way as to promote the fullest possible realization of personal potentialities and the most effective participation in a democratic society.²³

Next, special education is preliminarily synthesized in Table 5 with the technical concepts of extracurricular education (extracurricular activities) at a gross, basic level, crafts education at a physical, skilled level, electives education (electives) at a mental, choosing level, exceptional education at the emotional, personal level, vocational education at a social, synthesizing level, and professional education at the top, ideal level.

While no immediate attempt is made to provide a tentative outline for athletic education, a structure for specific education (detailed education) can preliminarily consist of terminal education (terminating education) at a gross, basic level, continuing education at a second, timely level, individual education at a third, linking level, personal education (self education) at a separative, emotional level, consumer education at a synthesizing, utilitarian level, and avocational education at the ideal, evaluative level.

Liberal education and liberal arts

Preliminarily, liberal education -- at the third, mental level of formal education -- is routinely structured in Table 5 into liberal education conditioning, training, learning, instruction, curriculum, and excellence. The label of "liberal education" is here considered to be the short, modern form of the historically distinguished "liberal arts education." Thus Cunningham has stated, "Since the time of Plato and Aristotle the phrase 'liberal arts' has been used

with reference to the means of liberal education."²⁴

Clifton Conrad and Jean Myer have lumped together:

The various expressions "liberal arts," "liberal studies" and their contemporary counterpart, "liberal education," have historical referents more numerous than even their names imply.²⁵

Similarly, according to A. Whitney Griswold, "The very term "liberal arts" has become synonymous with "liberal education," with its obviously broader implications of content and method."²⁶

Cunningham has given this historical reference to the Latin adjective *liber*, free.

The term liberal is commonly used to describe the kind of discipline by which, during the era of Hellenic splendor, leaders of Greek society were educated. These leaders, *liberi*, as the Romans called them, were the only free citizens of the republic, and they alone were deemed worthy to receive a liberal education.²⁷

In generalizing the concept of "liberal," Cunningham has noted,

The term is also employed with reference to a system of education which frees, or liberalizes, the individual from narrowness of vision, shallowness of thought, the inhibitions of prejudice, and from the enslavement of the passions.²⁸

Earl McGrath has agreed that "the meaning and content of liberal education have changed from age to age."²⁹ In ancient Greece, philosophers emphasized individual development within a social framework. According to Griswold,

The purposes and methods of the liberal arts were first defined by the Greeks. They are expounded in the writings of Plato and Aristotle; and though they have passed through ancient, medieval, and modern phases, they still retain their original meaning. They are not a body of revealed truths or logical absolutes or a quantum of knowledge. They are studies designed to develop to capacity the intellectual and spiritual powers of the individual. Their aim is to make the most of a man in order that he may make the most of his calling, his cultural opportunities, and his responsibilities as a citizen. Such was the meaning of the liberal arts in Plato's time and such is it today.³⁰

Concerning the medieval period in Europe, Elmer Wilds and

Kenneth Lottich have written.

The subject matter used by the monastic schools was eventually incorporated into a fixed curriculum of the so-called seven Liberal Arts, consisting of (1) the Trivium -- grammar, rhetoric, and dialectic; and (2) the Quadrivium -- arithmetic, geometry, astronomy, and music. In the earlier monasteries, the educational content was very rudimentary, intended to prepare merely for the essential duties of the monastic life.³¹

Samuel Florman has added,

In the universities of the Middle Ages there were established seven branches of liberal learning: grammar, logic, and rhetoric (in other words, literature and philosophy), and arithmetic, geometry, astronomy, and music (science and the fine arts). Through the years a liberal arts education has come to comprise all those studies which are not technical or vocational by nature, those which are not "useful arts." It is no longer said that the liberal arts are *for* free men. Instead one hears it said that the liberal arts *make* men free by liberating their minds from ignorance and dogma.³²

With the subsequent Italian Renaissance, Wilds and Lottich have emphasized the return to the ancient Greek concern with personal, overall development.

The first objective of Italian humanism was the Greek ideal of a liberal education -- the harmonious development of mind, body, and morals. The ideal personality to the Italian humanists was the individual with a fully rounded development in all the aspects of human life. The second fundamental was a renewed emphasis upon individuality; a return to the old Athenian emphasis upon individual excellence and personal self-realization.³³

During the period of American colonialism, David Potts has noted,

Continuing a heritage of higher education in the liberal arts which extended back through Oxford and Cambridge to the Middle Ages, Harvard College was founded in 1636 with the primary purpose of providing devout and enlightened leaders for church and state. . . . Emphasis on Latin, Greek, logic, and natural philosophy (physics) was also very appropriate for future lawyers, physicians, and other educated gentlemen.³⁴

More private liberal arts colleges were established.

Similar institutional structures and society-oriented purposes predominated in the founding of William and Mary (1693) and Yale (1701). William and Mary began to offer a full collegiate curriculum in the late 1720's.³⁶

Potts has continued,

The proliferating institutions of the late eighteenth century began to stimulate a greater degree of public interest in higher education. An increasing number of Americans were finding a liberal arts education more relevant to individual development and success than to group interests.³⁶

More expansion occurred in educational facilities.

The early nineteenth century was the most important formative era in the history of American collegiate development. A prevailing pattern of private initiative, random dispersal, and multiplication of institutions was formed as more than 100 of today's private liberal arts colleges were founded between 1800 and the Civil War.³⁷

After the Morrill Act of 1862 and the Civil War, however, the United States was becoming industrialized and public universities were being founded. According to Potts,

In the later nineteenth century, those private liberal arts colleges which did not transform themselves into universities shifted the emphasis in their objectives from general preparation for vocational eminence to broadly conceived character development.³⁸

The 20th-century expansion of industry, knowledge, and national culture led to the expansion of college offerings and elective college courses.

Many liberal arts colleges added departments in such areas as education, home economics, engineering, business, and commerce.³⁹

After World War I,

Reevaluation of the role which liberal arts colleges should pursue in individual and social development led to some important curricular changes. . . . Between 1920 and 1950 special programs in general education were introduced at many colleges. Usually scheduled for each student during a portion of the first two college years, courses in the humanities were designed to impart a comprehensive view of human experience and imagination.⁴⁰

By 1950, half the four-year college degrees were awarded by the private liberal arts colleges and half by the larger public and private universities.

These historical notes indicate that the content of liberal education has changed in accord with the cultural needs of an historical period. Jonathan Fife has commented,

Liberal education was the foundation on which the early American colleges were built. While this foundation has been an important part of our higher education system, it has also been continuously changing in emphasis and ingredients. For example, the rise of science and technology added a new dimension to what was commonly considered a liberal education and the acceptance of the elective system made liberal education more amorphous. The demands for a "relevant" education during the latter part of the 1960's and in the 1970's gave support to the concept of career education and created a belief that liberal education and career education were not compatible.⁴¹

McGrath has made this comparison to pre-Civil War days.

Within the brief period of one hundred years institutions of higher education in this country were to be transformed (1) from schools attended by a small and socially select group of young men to colleges and universities serving nearly a third of the nation's youth of both sexes; (2) from institutions with a curriculum of only three or four subjects divided into thirty or forty courses to those of an embracing thirty or forty schools, with dozens of curricula splintered into thousands of courses; (3) from colleges offering almost exclusively a liberal education to others providing not only a completely different education in the traditional liberal arts subjects, but a host of professional, technical, and vocational courses as well; (4) from institutions whose graduates usually entered one of four or five occupations, largely the so-called learned professions to others whose alumni are now found at all levels and in all walks of life from labor leader, farmer, and lawyer, to physician, housewife, and statesman.⁴²

McGrath has added,

Long considered a staid and inflexible institution, the liberal arts college has, on the contrary, undergone remarkable modifications in adapting to the emerging social requirements of the twentieth century.⁴³

Among the several versions of the liberal arts, Paul

Hirst has noted the tendency for the *procedure* of ancient literary study to be substituted for the *substance* of the mental restimulation from Aristotelian liberal education.

However, the means employed in its pursuit was a study of the literature of past eras, and slowly this brought about a significant shift in the concept of liberal education. The study of classical literature itself became equated with liberal education.⁴⁶

In consideration of the mental effort involved, another version of liberal arts stresses the intellect. Hirst has quoted John Newman: "Liberal Education, viewed in itself, is simply the cultivation of the intellect, as such, and its object is nothing more or less than intellectual excellence."⁴⁸

Robert Hutchins has further urged that the use of "great books" provide the foundation of liberal education.

The idea that liberal education is the education that everybody ought to have, and that the best way to a liberal education in the West is through the greatest works the West has produced, is still the best educational idea there is.⁴⁹

Griswold, in turn, has related liberal arts with enjoyment: "The purpose of liberal education is to expand to the limit the individual's capacity -- and desire -- for self-improvement, for seeking and finding enjoyment and meaning in everything he does."⁴⁷

A further correspondence worth noting is that humanism is the philosophical emphasis on the individual person while liberal education is the educational emphasis on the individual person. Hence Fred Millett could write, "The major function of the liberal arts college should be the clarification and inculcation of the humanistic view of life."⁴⁸

Norman Foerster has agreed.

An education inspired by the humanistic ideal will be a liberal education. It alone is fully worthy of the dignity of man. Its object is clear: to liberate the young from ignorance, prejudice, foolishness, and the like; to aid them to attain freedom through realization of their capacities as men and women.⁴⁹

One possible set of humanist goals (shown in Table 8) includes self-direction at the gross, basic, *where* level, good health at the physical, *when* level, intellectual curiosity at the mental, relating level, self-actualization (self-realization) at the emotional, analytical level,

ethical integrity at the social, synthesizing level, and personal happiness at the ideal, evaluating level.

Now, suppose that these humanist goals (or objectives) are used for the goals of liberal education with its emphasis upon the individual person and that a set of humanitarian goals is used for the goals of general education with its emphasis upon the societal group. Then liberal education will encourage personal development, while general education will facilitate social development. This approach accords with Millett's advice: "The major task of those who believe in liberal education is a clarification of the objectives of that education."²⁰

Foerster has further written about the fundamental aim (or goal) of personal development:

In the long history of the humanistic spirit, what has been the fundamental aim? From Socrates and Plato to Goethe and Emerson and persons today who are in the tradition, the aim has been self-knowledge and self-realization.²¹

During the entire four-year program of baccalaureate study at the college level, one can also continue to obtain overall knowledge and perspective from humanities and science courses and to acquire vocational learning through specialized education. Indeed, acquiring a vocation can be a major part of self-actualization, while the liberal arts courses in liberal education amplify other important features of personal development.

With a set of explicit goals for liberal arts education, the next question becomes *how* to achieve those goals. Courses available from humanities education already are English language, history, literature, fine arts, and philosophy. From a review of the literature about liberal education, liberal arts subjects like foreign language courses (foreign languages) can be placed at the second, timely, communicative level, comparative courses (comparative studies) at the third, mental, relating level, and religious courses (religion) at the sixth, ideal, evaluative level. What else would an up-to-date liberal arts curriculum include? Environmental courses (ecology) could be put at the gross, basic, *where* level. Competence courses (competences) could be put at the fourth, emotional, analytical level. Career courses (career) could fit the fifth, social, synthesizing level.

That is, a list of liberal arts courses emphasizing personal development could comprise:

1. Environmental courses (ecology). At a time when the limits of this planet are under strain, the subject of ecology describes environmental resources, cycles of renewable

resources, pollution problems, and attempts at environmental solutions for the physical surroundings in which a person lives.

2. Foreign language courses (foreign languages). With the need for better communication among societal groups, choice could be allowed among the study of traditional languages ("classical" languages) like Latin or Greek, of a modern language having personal use or interest like French or Spanish, or perhaps of a linguistics course giving language fundamentals.

3. Comparative courses (comparative studies). Comparisons involve both similarities and differences. Among the possible comparative courses would be cross-cultural studies, ethnics study (ethnology), comparative literature, a "great books" course, or even a regional study.

4. Competence courses (competences). Here come understandings, skills, and attitudes (summarized by the mnemonic label *Learning, USA -- Learning of Understandings, Skills, and Attitudes*) which are of present importance personally and socially. For example, a personality course would be pertinent to self-actualization and to individual competence. Other competences would include computer literacy, mathematics skills, and critical attitudes. Similarly, McGrath has averred that "the major outcomes of liberal education" are "knowledge, intellectual skills, and an integrated and self-directed personality."²²

5. Career courses (career). Based on individual analysis and personal advice, career decisions could follow present procedures available in higher education for "major" concentrations and "minor" focuses of a student's courses.

6. Religious courses (religion). Religion as a major social institution is a source of spiritual ideals to achieve and of exalting values to appreciate. When a religious course is not available, an alternative would be a course in personal philosophy. Thus McGrath for liberal education has favored "a reasoned philosophy of life essential to effective living."²³

The above liberal arts studies applying the intellect to environmental knowledge, communication skills, comparative understandings, self-competences, worthwhile career, and valuable attitudes would lead to personal excellence, refinement, and enlightenment. McGrath has considered "the pursuit of excellence" to be "a most valuable trait of character."²⁴

Of the "attitudes, ideals, and traits of personality and character," McGrath has further stated,

"These qualities, harder to describe and more difficult to measure than the other outcomes of liberal education, are nevertheless the hallmark of the cultured man and woman."²⁵

Educational goals

The proposed application then of humanist goals of personal development to be the goals for liberal education has some face validity. In Table 6, a set of six humanitarian goals (or objectives) for social existence includes economic sufficiency at the gross, basic level, effective living at the physical, timely level, critical thinking at the mental, relating level, vocational competence at the how-to, emotional level, good citizenship at the social, synthesizing level, and social justice at the ideal, evaluating level. These humanitarian goals can be the goals of general education since general education is learning for social living.

The particular objectives for both humanist goals and humanitarian goals have come from several sets of educational goals advocated during the 20th century. Indeed, enough distinctive educational objectives are available to permit the listing in Table 6 of overall human goals, of humanist goals, of humanitarian goals, and of humanity goals.²⁴ In turn, it is conceivable that the overall human goals can become the goals of universal education and that the humanity goals become humanities education goals -- beside humanitarian goals being the goals of general education and humanist goals being the goals of liberal education (liberal arts education).

Thus, for universal education, sophisticated goals like ecological equilibrium (ecological balance) can come at the basic, gross level, universal welfare at the second, physical level, multiculturalism (cultural pluralism) at a mental, relating level, technological advancement at the how-to emotional level, righteous peace (peaceful righteousness) at the social, synthesizing level, and global community at the ideal, evaluative level. Each of these goals provides overallness and extensiveness appropriate to universal education.

Then, for humanities education, the goals for the what of humanity (or of humanness) can comprise equal opportunity at the basic, gross level, family unity at the physical, timely level, cultural heritage at the mental, linking level, constructive leisure at the emotional, recreational level, moral development at the social, synthesizing level, and spiritual values at the ideal level. These humanities goals combine desirable personal and social interests.

How can a person apply these sets of educational goals for the various types of education? Apparently, some individuals tend to have theoretical potentiality although perhaps more persons tend to have practical potentiality. Thus, a practically inclined person could benefit from the vocational competence of general education, while a

theoretical type of individual could prefer the personal insights from liberal education. In reality, both theory and practice are important and can be combined into a dynamic cycle of "theory into practice and practice into theory" that generates continuous evaluation of cultural phenomena (events). In this way, practical folks can try to apply "bright ideas" suggested by theoreticians, while theorists can try to extend and generalize worthy innovations that result from practical efforts.

What is the utility (usefulness) of goals? William Irons has replied.

One of the more obvious features of human behavior is that it is goal-directed. Human beings set for themselves conscious goals and then choose courses of action which they believe will lead to the accomplishment of those goals.⁵⁷

Robert Gilchrist and Bernice Roberts have further expounded.

Goals are not precise targets; they are broad statements of ideals and values. For instance, we often say that one of the goals of education is to help every individual become a productive citizen. This is broad and general, as it should be. It says nothing about the level or area of productivity that should be achieved. Within such a goal is the opportunity to state as many objectives as there are learners.⁵⁸

The noun use of the term "objective" has essentially been synonymous with the use of the noun "goal." In practice, the phrase "educational goal" tends to be *general*, while the phrase "behavioral objective" tends to be given *specific* use in an educational course. Examples of *special* goals are artistic goals or language goals.

The term "objective" in its adjective use has often been paired with "subjective" and hence indicated a comparison of the external, nonemotional, or public with the internal, emotional, or private. Grammatically, the "subject" of a sentence is a doer while the "object" of the sentence's verb is a receiver.

Popularly, words like "aim" and "end" have also been used to indicate a goal to be attained. Athletically, "to make a goal" in basketball is to succeed in dropping the basketball through a netted hoop and to achieve a score of one or more points. The "goal keeper" (or "goalie") in hockey defends a goal of netted wiring, while football "goal posts" hold a crossbar over which a football is kicked to attain scoring points.

Thus a goal procedurally tends to be externalized, or

outside one's self, and substantively to be an object which one wants to achieve. Goals provide direction, help determine choices, and aid evaluation. For William Mayville, an encompassing educational goal in the United States is "the national goal of a well-educated citizenry capable of making decisions in the best interests of themselves and the democratic society in which they live."²⁷

In the synthesizing, rational approach used here for educational goals, presume that general education at the secondary and elementary levels provides common education for effective citizenship, that liberal education at the college level emphasizes enlightened education for attaining self-actualization, and that professional education at the university level offers specialized education for dedicated expertise. While general education provides the educational foundation for adequate cooperation socially, the high school should also supply up-to-date vocational education for those teen-aged students ready to earn their own living. Similarly, while liberal education encourages the fullest personal development, a four-year college curriculum should also provide vocational instruction for careers appropriate to the ongoing social environment. Finally, while professional education provides the additional specialized teaching necessary for the most complex and vital services, including advanced and graduate research, a university also usually operates a four-year undergraduate college program of liberal education and a further program of continuing and adult education. At each level of education is a combination of personal and social interests with varying emphases.

Now comes a crucial question: Where does humanities education itself fit into this overall picture of formal education? In education about humanity, each child in the human environment has been learning the expectations of human behavior ordinarily from the first day of birth. After the informal yet important humanizing education within the family, the child enters the formal schooling of an educational system while continuing with the informal learning which occurs outside the school building. During this process a humanizing outlook should temper the teaching performed at both elementary and secondary levels of education. Next, humanities education is explicitly developed and proffered at the level of higher education. Those educational courses which emphasize humanistic and humanitarian values comprise the humanities curriculum. In addition, even specialized and professional courses can continue to emphasize how their special values fit within the overall framework of humanness. Moreover, during periods of cultural change, the humanities instruction should be alert to indicate altering but appropriate vocational and leisure activities. In effect, humanities education would be implicit throughout elementary and secondary schooling while

explicit in higher schooling. All levels of education can attend both to individual and social needs.

In *The Revival of the Humanities in American Education*, edited by Patricia Beesley in 1940, Lennox Grey summarized,

Some thirty American colleges in the past dozen years have boldly revived the name Humanities for new comprehensive courses in literature, language, art, philosophy, religion, and history, to complement or balance the broad courses in Social Sciences and Natural Sciences which sprang up immediately after the first World War as outgrowths of "War Aims" courses.⁴⁰

In these survey offerings, Beesley states,

Humanities courses are primarily designed to provide an integrated and unified introduction to the cultural history and achievements of mankind and therefore require the mastery of such facts, principles, and relationships as will provide a basic orientation in this field of knowledge.⁴¹

Beesley referred to the Latin phrase *litterae humaniores* ("more-human letters").

The Humanities, interpreted in the Renaissance sense of *litterae humaniores* as the classics of Greek and Roman literature were the core, then, of liberal education as it developed both in England and in America.⁴²

John Sandys has considered the *litterae humaniores* to be "the studies that, in comparison with all others, were regarded as distinctively humane, distinctively humanizing."⁴³

A modern version of humanities can emphasize human achievement. According to Jarrett,

Crane goes on to argue for an extension of the proper mission of the humanities beyond grammar, rhetoric, philology, history, and philosophy. The objects of humanistic studies, he says, must also be seen as "great human achievements."⁴⁴

Jarrett has also noted the use of the creativity concept to bridge the gap between the factual orientation of modern science and the person-oriented concerns of the humanities courses. Thus he has written, "Bronowski's unification of the arts and sciences centers mainly in the creative act which he says is the 'same act in original science and original art.'"⁴⁵

Jarrett has further noted that being human includes both mental and emotional behavior.

If, as some philosophers from the time of the Greeks onward seem to have believed, the only distinctive and important human quality is rationality, then one can cultivate his humanness as much or better through the sciences and mathematics. But it is as much a part of being human to be sensitive in feelings and to respond to humor as to be rational.⁶⁶

Jarrett himself has tied the content of the humanities curriculum to human meaningfulness:

For us, *The Humanities* has to do mainly with creation, appreciation, and study of aesthetic, philosophical, religious, and historical processes and works in such a way as to participate in their full human meaningfulness.⁶⁷

Ralph Barton Perry has stressed the relation of humanities to freedom.

I define "the humanities," then, to embrace whatever influences conduce to freedom. "The humanities" is not to be employed as a mere class name for certain divisions of knowledge or parts of a scholastic curriculum or for certain human institutions, activities and relationships, but to signify a certain condition of freedom which these may serve to create.⁶⁸

Foerster has focused on the quality of human concern.

The very word *humanities* (the plural of *humanity*) should remind us that they concern all humankind, are not exclusive, not for any class, not for an artificial aristocracy of birth or wealth, not for a natural aristocracy of intelligence, but for all men and women. They concern all of us, concern us more deeply than anything else, concern our very humanity. Humanity -- this is the very common thing which the common man possesses as truly as the uncommon man.⁶⁹

Biologist Stebbins has further called humanness "a transcendent quality."⁷⁰

The Commission on the Humanities, in its 1964 report to the American Council of Learned Societies, declared in its opening sentence: "The humanities are the study of that which is most human."⁷¹ The report also emphasized about culture, "It is by way of the humanities that we best come to understand cultures other than our own, and they best to understand ours."⁷²

With Congressional approval of the National Foundation for the Arts and the Humanities Act of 1965, the National Endowment for the Humanities was established. The term

"humanities" was defined broadly in the 1965 law to include but not be limited to:

language, both modern and classic; linguistics; literature; history; jurisprudence; philosophy; archeology; the history, criticism, theory, and practice of the arts; and those aspects of the social sciences which have humanistic content and employ humanistic methods.⁷³

Subsequently, Congress added ethics and comparative religion to the subjects comprising the humanities.

In its initial efforts, the National Endowment for the Humanities (NEH) concentrated upon four goals:

(1) the support of education at all levels; (2) the stimulation of public understanding and use of the humanities; (3) the support of individuals through fellowship programs; and (4) support of research and publication which is recognizably important to the development of scholarly fields, as well as likely to have an impact on a broader public.⁷⁴

NEH, through a chairman and 26-member advisory council, has also used fund-matching to attract private funds for humanities projects and has helped establish state councils for the humanities. Without an immediate attempt at critical evaluation (of needs, proportions, adequacy, and the like) or of comparative evaluation (among similar agencies), NEH has continuously aided individual undertakings in the various content areas, sponsored seminars to improve teaching, encouraged humanities research, publications, and exhibits, and given consideration to the producers, transmitters, and consumers of the humanities.

In its first annual report in 1966, NEH commented,

Other things can make us wealthy and powerful; the humanities are to make us wise, and they lead us to apply our wisdom in ways which can heal both private and public life.⁷⁵

Humanist arts and fine arts

While human wisdom is the source for wise evaluation, human creativity is the source for originality in problem-solving, in scientific advances, in technological improvements, in distinctive social institutions, in profound insights, and in artistic masterpieces.

Art itself can be considered to be an emotional creation, a game to be a playful creation, a craft to be a useful

creation, and a sport to be an athletic creation. With the phrase "arts and letters" referring to arts and literature, literature is a descriptive creation. Even science as the most reliable knowledge can be deemed a creation of knowledge, or "knowledge creation." Thus human creativity is not limited to art, although art is one of the main outlets for individual creativity, emotional release, leisure-time activity, and aesthetic appreciation.

A. Robert Rogers has tied creativity to humanism.

The heart of all humanistic study is the original creative work, whether this is an epic poem, a piece of sculpture, a symphony, a devotional psalm, or a discourse on the nature of the good life.⁷⁶

While the topic of liberal arts has already been expounded, how does one differentiate liberal arts, humanistic arts, and fine arts? The attempt here to answer this question has led to the tentative structure of a "cognitive theory of art," which emphasizes a cognitive (mental) approach to the subject of art. Thus a cognitive theory of art presented in Table 7 places domestic arts (household arts) at the gross, basic level, performing arts (bodily arts, lively arts) at the physical level, graphic arts at a mental level, industrial arts at a how-to, enterprising level, utilitarian arts (useful arts) at a social, synthesizing level, and humanist arts (humanistic arts) at the top, ideal level.

Each of these six subtopics in Table 7 also has its own subset of familiar, technical, artistic concepts again preliminarily arranged to approximate the six levels of general behavior, but of particular interest here is the substructuring of the humanist arts to include primitive arts at the gross, basic level, figurative arts (figure arts) at the physical level, liberal arts at the mental, linking level, cultivated arts (cultural arts) at the fourth, emotional level, social arts at the fifth, social level, and *beaux arts* (beautiful arts, fine arts) at the top, ideal level. That is, liberal arts comes at the mental level of humanist arts, while fine arts comes at the ideal level of humanist arts.⁷⁷

With architectural arts (architecture) placed at the highest level of utilitarian arts in Table 7, the tentative substructure for the *beaux arts* (fine arts) at the highest level of humanistic arts here includes musical art (music) at the gross, basic level, dance art (dance) at the physical, muscular level, literary art (literature) at the mental, linking level, pictorial art (picture) of two dimensions at the emotional, separative level, dramatic art (drama) at the social, synthesizing level, and sculptural art (sculpture) of three dimensions at the remaining, ideal

level. Incidentally, the French language, beside providing a masculine phrase *beaux arts* (handsome arts), has provided a matching, feminine phrase *belles lettres* (beautiful letters).

A list of fine arts has conventionally included music, dance, painting, sculpture, and architecture. Additional types of art, however, have been included in the extensive summary proclaimed in Public Law 89-209 establishing the National Foundation on the Arts and Humanities in 1965.

The term "the arts" includes but is not limited to music (instrumental and vocal), dance, drama, folk art, creative writing, architecture and allied fields, painting, sculpture, photography, graphic and craft arts, industrial design, costume and fashion design, motion pictures, television, radio, tape and sound recording, the arts related to and the presentation, performance, execution, and exhibition of such major art forms.⁷⁰

An ensuing National Endowment for the Arts -- under a chairman and an advisory council consisting of 26 private citizens appointed by the President and confirmed by the Senate -- has supported grants to individual artists, made matching grants to nonprofit, art-oriented groups, aided state art agencies, matched private donations to the arts, and encouraged artistic presentations for the public.

Art can be considered according to the interests of the producer (an artist), a mediator (like art school, art museum, or art gallery), or a consumer (art appreciator). Of the importance of art to the consumer, Lester Asheim has declaimed,

Art, in one form or another, is experienced by every one. Practically every moment of his waking day, the average human being is exposed to art in some one of its forms: as architecture, as interior decoration, as landscape gardening, as costume design, as advertising art, and so forth. He learns to accept or reject certain combinations of colors, certain symbolic representations of the world he knows. He is constantly brought into contact with the application of artistic principles in the design of his magazine covers, the format of his books, the composition of the moving pictures he sees, the pictures on the billboards, the arrangement of window displays, the wall paper in his room, the comic strips, the pictorial supplements, and even the arrangement of headlines in his newspapers.⁷¹

This accent of personal interest then in fine arts, beside in liberal arts, has led to the inclusion of both domains in humanities education, which simultaneously covers

the humanist concern with the individual person and the humanitarian concern with the social group.

Humanities application

Beside widespread applications of art in an advanced economy, the 20th-century advances in knowledge, science, and technology have further led to an expansion of technical applications and of technical careers that require highly skilled education. In consequence, two-year technical colleges or institutes have appeared to provide special education beyond the secondary education of high schools. Moreover, leisure-time interests in continued education and in hobby crafts have led to offerings of adult education by secondary schools and to extension services by institutions of higher education. Expanded access to higher education itself has resulted further in the appearance of two-year community colleges locally and also of junior colleges which provide the equivalent education of the first two years of undergraduate education, possibly along with technical education. The outcome has been that grades 13 and 14 beyond high school have become more distinctly structured and often result in a two-year associate degree preceding the four-year baccalaureate degree of undergraduate education at the college level.

In total, a structure of formal education includes liberal education for the four-year liberal arts college with a humanistic emphasis on personal development, professional education for specialized learning at the graduate level of a university, general education with a humanitarian emphasis toward social cooperation for elementary and secondary schooling, and human education goals for sophisticated universal education, with humanities education pervading the entire educational framework.

How adequate is this tentative structure of formal education for actual application to present educational institutions? One test case is Indiana University, with a main campus at Bloomington in the southern part of the state, regional campuses in half a dozen cities throughout the state, and the joint IUPUI campus -- located in the state capital of Indianapolis in the central part of the state -- that provides liberal arts, engineering, and professional schooling in cooperation with Purdue University, placed at Lafayette in the northern part of the state.

IU's undergraduate education utilizes a college of arts and sciences. According to the *Indiana University Bulletin*, "The education offered by the College of Arts and Sciences is based on a tradition established when Indiana University was founded in 1820 as a liberal arts institution."²²

For an overall educational goal, IU extols the concept of excellence: "At the heart of the College's tradition is excellence in teaching based upon excellence in research."

The usual four years' enrollment time encompasses both a liberal education and a career specialization.

College faculty who are at the forefront of their disciplines teach at all levels of the curriculum, from freshman through senior and graduate courses. Although the content of courses has changed as society has changed and knowledge has developed, the College faculty has always sought to provide students with specialized knowledge in a major field of study that is enriched by a broad liberal arts education.

The university has also been optimistic about emphasizing both individual and group interests.

For more than 160 years, the mission of the faculty has been to provide students with the knowledge, skills, and perspectives to help them develop an understanding of themselves and the world around them through a combination of specialized and general study.

Also accentuated at IU has been a humanities approach.

The Distribution requirements are designed for students to acquire broad familiarity with the general areas of human knowledge by taking courses in the Arts and Humanities, the Natural and Mathematical Sciences, and the Social and Behavioral Sciences.

Even the culture concept is explicitly recognized and incorporated in the undergraduate curriculum. "The Culture Studies requirement enables students to enrich their understanding of their neighbors in a shrinking world."

Beside undergraduate requirements on a group basis, an open-door policy encourages students to gain individual direction through assistant deans, department advisers, and placement counselors.

Assistant Deans in the College can answer specific questions or talk with students about their goals. Academic advisers in each department in the College are eager to help students understand the special requirements and options of the department. Finally, counselors in the Arts and Sciences Placement Office will help students understand how to combine their liberal arts education and their career goals in satisfying employment.

A student's major concentration of study requires two

semesters or more of specialized courses.

The IU *Bulletin* further encourages consideration of a long-range perspective toward education:

Thus, by adapting its liberal arts education to the demands of the modern world, the College of Arts and Sciences seeks to help students prepare for lifelong learning, for personal and intellectual development, and for professional work.

The domain of Arts and Humanities at IU familiarly includes fine arts, foreign languages, regional studies, history, journalism, philosophy, religious studies, communication, and comparative literature.

The distribution courses in this division aim at supplying knowledge and interpretive frameworks through which students can come to think about the complexity of human history, to assess the difficulties of determining moral values, to appreciate the range and value of human emotion and thought and to remain open to the varieties of aesthetic expression.⁶¹

Turning also to sciences, "Students must complete four courses in Arts and Humanities, four courses in Social and Behavioral Sciences."⁶²

Administratively, IU has a "University Division" rather than a formal "junior college."

The University Division, a unit of the Undergraduate Life Division, was established in 1942 as the Indiana University Junior Division. Its purpose at that time was to help students in their transition from high school to college and to provide, during the freshman year, some of the support services needed to enable students to begin a pattern of college academic success. . . . Out of an awareness that many students need more time to methodically assess themselves, explore the offerings of Indiana University, and process career and academic decisions, the Junior Division became the University Division in 1972, allowing students the option of remaining longer than a year.⁶³

Indiana University at Bloomington further operates a Graduate School, which regulates the awarding of master and doctoral degrees, and administers nine professional schools: business; education; health, physical education, and recreation; journalism; law; library and information science; music; optometry; and public and environmental affairs.

The university also maintains a School of Continuing Studies which operates a division of extended studies, an

independent study program, a division of labor studies, a division of professional development, and a conference bureau.

The test case here of a large, state university indicates a "good fit" qualitatively with a tentative structure of formal education and also an uptodate, theoretically sophisticated application of humanities education.

Chapter 6

Comments and Summary

Literary presentation to now has dealt with an overall understanding of human life through a structured approach conceptually (a rational outline). But is it further possible to put this information about humanity to personal use? The answer is Yes -- through a personal philosophy of life.

Personal philosophy of life

A frequent feature of individual development in liberal education at the college level has been the concern with a personal philosophy of life. According to a study for the American Council on Education, "The teachers of humanities in the cooperating colleges recognized that an important college objective was to help the student develop a philosophy of life."¹ Samuel Powers has agreed,

Finally, as our most inclusive aim, we shall help the individual to develop an intelligent and workable philosophy of life, appropriate to a modern world and a democratic society.²

Why is a personal philosophy of life important? (1) It gives personal direction through the use of explicit, desired, individual goals and helps overcome an aimless, buffeted existence. (2) It enables wise, reasoned decisions and choices in personal conduct. (3) It facilitates evaluations concerning personal happiness and one's contributions to a good life relative to personal capabilities and environmental possibilities.

What are the components of a personal philosophy of life? A minimum set of components includes (1) personal goals, (2) personal potentialities, and (3) personal satisfactions. Personal goals indicate what you hope to achieve, personal

potentialities are what you have available to do the achieving, and personal satisfactions are what you enjoy emotionally from the achievement.

Now, how do you realize your personal philosophy -- transform your abstract goals into actual achievements? Perhaps you remember the repeated use of method, plan, and goal at the three upper levels of a substructure of practice. A practical approach is to determine a goal, prepare a plan to achieve the goal, and find methods (techniques) to perform the plan. In military terminology, strategy is a plan, and tactics are methods.

This practical approach is a procedure from abstraction to actuality. The goal is an abstraction, the plan is a transformation, and the methods are the actuality. In terms of statics and dynamics, the goal is static, the plan is dynamic, and the methods are dynamic. In accord with the most general problem-solving method -- analyze what to do, synthesize how to do it, and evaluate what was done -- the analysis is achievement of a goal, the synthesis is preparation of a plan, and the valuation is a judgment of results.

The utility of goals has already been noted in the section on educational goals. Since a goal is one type of value, William Hitt has urged, "The effective human being has a unified set of values, a personal philosophy that guides and gives meaning to his life."

For an example of a personal philosophy of life, from the four sets of goals in Table 6, you could select one goal at each level of general behavior and put into writing a combination of appropriate plans and methods:

Goal	Plan	Method
Social justice	Apply ideal values	Form reasonable value judgments
Good citizenship	Vote in all elections	Comply with voting procedure
Constructive leisure	Enjoy a hobby	Try an appealing hobby
Personal wisdom	Develop own philosophy	Follow the present example
Good health	Maintain adequate nutrition, body	Diet correctly and exercise safely
Ecological balance	Get up-to-date knowledge	Read expert literature

To carry out the goals of the personal philosophy being exemplified requires learning more about an ecological equilibrium by reading expert, up-to-date information about ecology and environmental problems. From health education in secondary schooling, one should learn the requirements of good nutrition, a balanced diet, and personal hygiene; next comes the application of good health habits. The development of personal wisdom and a personal philosophy can come from following adequate philosophical guides and attempting well rounded consideration of life's problems. For constructive use of leisure time, one could select a worthwhile hobby relevant to age and ability. For good citizenship at a social level, an adult minimum would be taking part in local, state, and national elections through regular voting. And for a goal of social justice at the ideal level, one could try to apply ideal values by forming knowledgeable and profound judgments about social events.

Consider the etymology of philosophy: Gr. *philos*, love + Gr. *sophia*, wisdom = love of wisdom. Thus a personal philosophy of life concerns a wise perspective toward the interests and problems of one's existence, today and in the future. A personal philosophy positions the individual to one's own niche within space and time, permits one to be an observer beside a participant, and allows one to judge personal possibilities and personal progress. Perhaps no one can have everything that could be desired personally -- for example, a trip to every planet in the universe. One can imagine an ideal of 100% happiness in the abstract yet be pleased with 70 to 80 to 90% satisfaction in actuality.

A book titled *Quality of Living* has given this statement about "the task of a philosophy of life":

Philosophy is the attempt to unify all possible aspects of life and the world into a satisfying whole (after analysis), and to accept without dismay or irritation those incongenial parts that do not seem to fit into the whole.*

One social goal would be trying to remedy the uncongenial aspects and hence reduce the dismay and irritation.

Philosophy has provided many inspiring suggestions about a desirable life. Ancient Greek philosophers like Plato and Aristotle espoused the ideal of *arete* -- virtue, excellence. The ancient Greek philosophers also emphasized attractive concepts like truth, beauty, and goodness, which in turn have helped inspire the comment by Cunningham:

Liberal education is that type of education which is designed to develop the abilities to attain truth, appreciate the beautiful, and choose the good; to foster bodily and mental health, and maintain temporal well-

being through economic preparedness."

William Jenkins has further philosophized,

The humanities present the story of man's search for meaning, value, and order. They might even be said to record his search for immortality. Without question they reflect his quest for Beauty, Truth, Freedom, and his relationships with other men.⁴

In the structured approach presented here, the concept of quintessence (or perfection) can include verity (or truth) at the highest, ideal level, beauty at the second, physical level, and goodness (or good) at the basic, gross level. In addition, sapience (or wisdom) can be placed at the third, mental level of perfection, grace (or graciousness) at the fourth, emotional level of perfection, and humaneness (or humanitarianism) at the fifth, social level of perfection. In this way, the ancient Greek goals of truth, beauty, and goodness can be combined with wisdom, grace, and humaneness to form a sufficient set of perfectionist goals.

Another ancient Greek philosophic concept of importance has been the goal of a "good life." Here, the concept of goodness covers both goodness for the individual person and goodness for the social group. Thus Crane Brinton has held,

A complete philosophy of history (like any and all philosophies) seeks to give final answers to all the Big Questions: What is the good life? How can human beings lead the good life? What are the prospects that human beings will be able to lead the good life?⁷

Algo Henderson and Jean Henderson have stated that the "good life" can be a goal for democracy: "In a democratic society, one aim is to assure to each person the best possible opportunity to live the good life."⁸

Dressel and Mayhew have connected the "good life" with problem-solving:

The good life in a democratic society also seems to rest fundamentally on one's ability to think critically about the problems with which he is confronted. The essence of the democratic creed is that each person possesses potentialities for discovering his own problems and for developing personally satisfactory and socially acceptable solutions to them, so that he has no need to defer completely to the will of an authority, although he is perfectly willing to make use of expert opinion when relevant.⁹

Theodore Greene has further declared that "the chief end

of liberal education is the promotion of the good life."¹⁰
More completely,

Throughout the preceding chapters of this report much of the discussion of a liberal education has pointed to the function of that education in freeing the mind and spirit of the individual, and the contribution which such freedom can make to his ultimate happiness -- his living "the good life."¹¹

Happiness can also be part of the "good life." In this regard, William Nickels has referred to a "happiness game": "Happiness is the ability to appreciate fully what you are doing now."¹² Enjoyment becomes a goal. "And to play the happiness game, there is only one dominant obligation in life: you should live every day fully and enjoy it."¹³

Nickels has added that "the secret to a rewarding life at all ages is maintaining enthusiasm"¹⁴ and has held that "love is an *ideal* -- it is what we strive for."¹⁵

Norman Vincent Peale has further referred to "the satisfactory life"¹⁶ and asked, "What good is it anyway to succeed if one cannot enjoy life in the process?"¹⁷ Peale has also questioned, "What is the highest personal good?"¹⁸ and replied, "Happiness indubitably is the fundamental goal of every individual."¹⁹

Robert Valett has even used the concept of enjoyment for an educational goal: "It must be recognized that the primary purpose of education is to develop individuals who will be able to live joyous, humane, and meaningful lives."²⁰

Frank Blackmar, in turn, has linked enjoyment with harmonious living.

The enlarged capacity for living correctly, enjoying the best of this life righteously, and for associating harmoniously and justly with his fellows, is the highest aim of the individual.²¹

Theodore Hesburgh has further emphasized the importance of spiritual values for happiness.

The great spiritual values -- love, justice, honesty, compassion, courage, fidelity, and so many others -- are what enrich a person's character and life and works. The spiritual, not the material, is the factor most important in fulfilling a person and making him or her happy.²²

All of these concepts and suggestions enlarge the content of a personal philosophy of life. How can a person determine the sufficiency of a personal philosophy? You have probably noticed the use already of three (*why, what, how*) of the "Six W's" of journalism (which provide sufficient coverage

of a topic) in reference to a personal philosophy of life. What are the answers to the remaining three W's to ensure giving sufficient analysis about the important topic of personal philosophy?

1. *Who*. A positive personal philosophy will benefit both the individual and society.

2. *When*. The sooner you put your own life onto a reasonable, desirable course, the better you will probably do.

3. *Where*. You must plan within your own social environment within the physical environment.

Human evolution and human future

The human species has spread over the *where* of planet Earth (and somewhat beyond), although using only a fraction of the *when* of the Earth's 4.6 billion years of history. Anthropologists have emphasized that the human species has supplemented biological evolution with cultural evolution. Tools, fire, and language were early cultural innovations. Humankind itself probably originated in a semitropical region. According to Dubos,

If "human" refers exclusively to anatomical and physiological characteristics similar to our own, then it is probable that the genus *Homo* originated several million years ago in the semitropical savanna of East Africa or, somewhat less likely, in a similar region of western Asia.²³

Migration subsequently occurred to other parts of the planetary globe.

Homo erectus seems to have been the first representative of the genus *Homo* to have moved away from Africa and thus to begin the human adventure which has led us to settle over the whole earth. *Homo erectus* occupied much of Europe and reached as far as Asia where we know him as Peking man, clearly identified with fire in the famous Choukoutien Cave.²⁴

At first, human subsistence came from hunting food and gathering food. Sunderland has written,

Throughout most of man's existence hunting and gathering constituted the economic basis for existence. This was everywhere the case until some 10,000 years ago and small groups survive to this day who live in this manner, usually in remote and inhospitable regions.²⁵

Ralph Beals and Harry Hoijer have declared,

At its largest the number of *Homo sapiens* in Paleolithic times did not exceed a million individuals at any one time, and these were divided into small groups of thirty to only a few hundred individuals each.²⁶

Not until 10,000 years ago was hunting-gathering-fishing supplemented and then mainly replaced with agriculture. That is, the several-million year old human species has spent 99% of its existence in a hunting-gathering culture. In the words of Davydd Greenwood and William Stini, "99 percent of the history of our species has taken place within the context of our first adaptation: hunting and gathering."²⁷

With improvements in transportation on land and over water and with increased specialization of labor, the ensuing trade and commerce increased so that farming villages, based on domesticated plants and domesticated animals, expanded into commercial cities. Then, only a few hundred years ago, came the substitution of the mechanical energy of machines for the organismic energy of human and animal muscles, with the resulting industrial societies of the present time. The consequence is that the human species with 99% of its experience based on hunting and gathering within a limited range is now challenged with operating culturally over the entire planet.

Anthropologists have further stated that the human species has been essentially the same for perhaps 50,000 years. Thus Pugh has declared, "Truly modern man, *Homo sapiens sapiens* (or Cro-Magnon man), is estimated to be only 40,000 to 60,000 years old."²⁸

Harry Turney-High has affirmed, "There is almost complete agreement today that all humans surviving until now are members of the genus *Homo*, species *sapiens*, and variety *sapiens*."²⁹

Leakey has put it this way: "What are we? To the biologist we are members of a sub-species called *Homo sapiens sapiens*, which represents a division of the species known as *Homo sapiens*."³⁰ Leakey has continued,

The work I have described in this book surely demonstrates that *Homo sapiens sapiens* derives from a single stock and that the physical differences between people in different parts of the world are simply the kind of geographical variation one would expect in a widely distributed species. The differences between people are, in effect, skin deep, and this is an apt metaphor when one considers the long history of social oppression based on skin colour.³¹

Leakey and Roger Lewin earlier wrote,

We are one species, one people. Every individual on this earth is a member of *Homo sapiens sapiens*, and the geographical variations we see among peoples are simply biological nuances on the basic theme.²²

From the "old world" of Africa-Asia-Europe, migration apparently took place to the "new world" of the American continents. According to Dubos,

On the basis of present information it would seem that the human occupation of the American continent began during the Old Stone Age, approximately 30,000 years ago. Small human bands crossed from Asia to America at that time over Bering Strait, which then constituted a land bridge between the two continents. These Old Stone Age people and their descendants independently followed several migration paths and managed to spread over most of North and South America in a few thousand years.²³

Eckhardt has added,

By the end of the Pleistocene, humans had attained the major features of modern physical form, as far as we can tell from the relatively abundant skeletal evidence. It is also likely that most of today's geographic diversity in physiological and biochemical characteristics -- eye color, hair form, and similar soft-tissue features -- already existed as well.²⁴

While geographical separation over a period of time did result in subspecies, or races, Weston La Barre has stated, "Hooton considers that the primary race-making stage in man's biology ended about 15,000 to 20,000 years ago, at the close of the Pleistocene."²⁵

Coon has written,

In other words, each of the major living races -- the African Negro, Bushman, Caucasoid, Mongoloid, and Australoid -- has had its own evolutionary history, but not one of them has become a separate, local species because not one race of man has ever been out of contact with its neighbors long enough to evolve independently.²⁶

Montagu has pointed out,

All the evidence indicates that the differences between the so-called "races" of man merely represent a random combination of variations derived from a common source which, by inbreeding in isolated groups, has become more or less stabilized and hereditary in a large number of the members of such groups.²⁷

Some species of creatures have been essentially the same for tens of millions of years, when adequately adapted to a continuing environmental niche. While Yehudi Cohen has written, "Man's biological evolution has not ceased, although students of evolution agree that it has probably slowed down drastically,"³⁸ Dubos has suggested,

On the one hand, the genetic endowment of *Homo sapiens* has changed only in minor details since the Stone Age, and there is little chance that it can be significantly, usefully, or safely modified in the foreseeable future. This genetic stability defines the potentialities and requirements of man's nature.³⁹

Consistently, Leakey and Lewin have stated,

For if a species is well adapted to a particular ecological niche, the pressures for change will pass it by. The species will remain roughly the same for a very long time. This apparently, is what has happened with many of the primates.⁴⁰

Indeed, the question has been raised that civilized protection could lead to genetic deterioration. According to Bernhard Rensch,

The inevitable deterioration of the human hereditary stock represents a serious problem for the future, at least for all the more highly civilized peoples in whom natural selection has been largely eliminated.⁴¹

While mutations in biological evolution apparently continue, 99% of them have been deemed possibly harmful. Robert Graham has written, "This is the grim fact of life that harmful mutations occur far more frequently than beneficial ones. In fact, more than 99% of all mutations are harmful."⁴²

Joseph Cooper has noted,

Most frequently, mutations are harmful. This is understandable when we realize that any chance alteration in genetic material will, on the basis of probability, much more likely than not interfere with the delicate balance the phenotype must have in order to develop according to the program evolved by its species.⁴³

Greenwood and Stini have commented socially that "human culture has decidedly not put an end to human evolution."⁴⁴ At the present time, Alland has noted that "human beings (*Homo sapiens*) are the most widely distributed of animal species."⁴⁵ While penetration of different geographical

regions affected both genetic and cultural systems.

By the time of major expansions into colder climates this buffer had developed to the point where, given the time limits involved, genetic isolation would no longer produce speciation.⁴⁶

Farb has additionally noted that "humankind is the most numerous and the most widespread animal species on earth."⁴⁷

Conceivably, the human species could remain essentially the same for millennia to come, provided that the physical environment continues the same. But there's the rub, the difficulty. What if another Ice Age occurs? Well, the human species has already survived the most recent Ice Age and during the present possibly interglacial period has invented cultural methods that could permit better adaptation to this repeated threat.

What about existence billions of years from now when a disintegrating Sun threatens to burn the Earth to cinders? If planet Earth can't be harnessed by then to a safer orbit, then it could be necessary to build a fleet of space stations which can be self-sustained, miniature, artificial planets existing in outer space without the Sun. Earlier, a patrol expedition could search for another livable planet with a younger star to provide a continuing source of energy and permit migration to a different planet.

Or will the Earth become uninhabitable sooner because of societal folly? A solution to any of these difficulties can depend upon the human brain. According to Coon, "Cultural life placed a premium on a capacity for intelligence, and hence on a larger brain."⁴⁸

Graham has written in *The Future of Man*,

The book traces the gradual development of man into the most intelligent and most dominant creature ever known on Earth. Then it shows how, as man gained control over the hazards of nature, he ceased to be improved further in general intelligence.⁴⁹

Pugh has elaborated,

From a broad evolutionary perspective modern man is a remarkably new species. The tremendously accelerated pace of *cultural evolution* in the 40,000 to 60,000 years following the appearance of modern man and his predecessors involved an improved *intellectual* capacity.⁵⁰

Rensch has indicated a larger human brain may not evolve:

Above all, it is unlikely that the forebrain will grow

further in the next tens of millennia, or that the sense organs will improve or become more varied. Natural selection is not operating today in favour of such hereditary variants.²¹

Use of the human intellect, however, has resulted in remarkable cultural advances to date:

Moreover, man is the only creature that can make long-term plans for the continuation of his own existence, for the development of his institutions, and for the attainment of other such aims beyond the scope of the individual. Civilized man has carried this so far, indeed, that he "lives" less in the present than in the future and, thanks to memory, in the past.²²

The human species presently has the intellectual capacity to consider ultimate problems, even if complex. Again, in Rensch's words:

Homo sapiens is the only species that has managed to alter the nature of the earth's surface to an appreciable extent. By so doing civilized man has gradually created his own environment. His artificial dwelling places, with all their technical appliances, have made modern civilization possible.²³

Farb has noted,

The human intellect -- with its capacity for symboling, for the creation of culture, and for communication through speech -- undoubtedly was central in producing the hominid pattern out of the primate way of life. The intellect, though, did not expand in isolation from other crucial evolutionary changes, but rather from an interplay between anatomical and behavioral adaptations.²⁴

Gene Bylinksy has commented about the effects of sensory stimulation:

Evolution of a good brain, whether in mammals, insects, or mollusks, seems to be tied up with a highly active, exploratory way of life. In that kind of life, a multiplicity of sensory impressions impinge on the brain simultaneously, developing an aura of excitement and, in turn, stimulating the development of small nerve centers into large brains and minds.²⁵

Back from the physiological organ of the brain to the psychological concept of the intellect, and to application, Philip Wagner has suggested,

Though the orientation of behavior in terms of past and future events is not altogether lacking among animals, and is in a way presupposed by their spatial mobility, the ability to think back and to think ahead is much more highly developed in man. Only man has truly possessed and mastered time.²⁶

Yet the human species should be concerned not only about the human future but also about the fate of other species and organisms. All organisms, by definition, have "organs," like the leaves, stem, or roots of a plant or like the lungs, heart, or brain of an animal. Most primate creatures display some plasticity of behavior, although less learning capacity than human organisms. Mammals like cats, dogs, and horses evidence intelligent behavior. Even birds build nests for shelter and can use a twig for a tool. Many animal mothers demonstrate maternal protection of their young. Bock has described,

Mammals are born alive, develop slowly, and require the presence of an adult female if they are to survive. This need for care is particularly lengthy in apes and humans -- a chimpanzee depends on maternal care for about two years, and does not reach its adult size until it is eight to twelve years old; comparable figures for human young in most societies are six to eight years of dependence and full growth at the age of about twenty.²⁷

Farb has differentiated,

Humankind has departed little from the ancestral pattern of physical structure but greatly from the ancestral pattern of behavior. Structural differences between humans and apes are mostly of degree rather than of kind.²⁸

La Barre has added,

Even the primates can be shown to have some limited capacity for symbolic thinking. But paying attention to *selected aspects* of the environment (if only by default of completer knowledge), in accordance with the organism's limited purpose, is a fundamental characteristic of all living matter.²⁹

C. Judson Herrick has even suggested that "animal behavior is permeated with values and motivated by them."³⁰

On the premise that emotional behavior is a combination of physical and mental behavior, many animal species would also have emotional reactions, including the feeling of pain. Members of the human species often need to show more concern about emotional reactions not only of their own type

but also of other sentient creatures. Moreover, if the human species wants to use technology to take control of planet Earth, then the human species also has the responsibility for taking care of the planet and its other organismic inhabitants.

Beside the need for more compassion, more understanding, and more knowledge, part of a solution to human difficulties is more cooperation. Human society has featured both competition for innovation and cooperation for accomplishment. According to Montagu,

It will be recalled that Darwin recognized the cooperative principle as basic to organic life. He analyzed the "struggle for existence" merely as one factor in interspecies adjustment and evolution. But he (1871, p. 471f) also felt that the struggle might be explained by the principle of cooperation. It was his followers who emphasized the struggle or competitive principle almost to the exclusion of the cooperative principle.⁴¹

Lee Dice has also indicated,

From the ecologic point of view which I have here presented, however, competition is by no means the most important feature of human communities. On the contrary, cooperation among the classes is essential if any community is to remain in a state of health.⁴²

Another, continuing challenge to human advancement is better meshing of personal interest and social interest. Again, according to Montagu,

The recognition and cultivation of individuality have the greatest survival value, for what is achieved by these means is the binding of the person increasingly more closely to the group, and reciprocally adaptive favoring of both the individual and the group.⁴³

Dice has underlined the concept of compromise.

The group is necessary for the survival of the individual, and the welfare of the individual is essential for the success of the group. A compromise must therefore be maintained between those elements that are good from the viewpoint of the society, and those that are good from the viewpoint of the individual.⁴⁴

Blackmar has referred to an equilibrium.

Progress in general is marked by the development of the individual, on the one hand, and that of society, on the

other. In well-ordered society these two ideas are balanced; they seek an equilibrium.⁴⁶

Not only is a social equilibrium of importance, but the time has come when humankind must be vitally concerned with an ecological equilibrium for the physical environment. Dubos has referred to the "artificial habitat" of a human community.

In order to colonize the earth, we have had to create almost everywhere, out of the wilderness, *artificial* humanized habitats that enable us to function and to multiply in *natural* environments to which we are not biologically adapted.⁴⁷

A home garden is an "artificial habitat" on a small scale, with one set of plants being particularly favored and environmental care being extended to ensure their growth.

After being planted, garden plants can prosper only if constantly protected against weeds, insects, animals of every size, and countless other forms of life, as well as against natural forces that would destroy them or at least interfere with their growth.⁴⁸

Even farming can be considered an effort to impose an artificial equilibrium upon a small section of the physical environment. In Dubos' words, "Successful farming, like gardening, is incompatible with the ecological equilibrium that would exist under natural conditions."⁴⁹

Trying to establish a favorable ecological balance for the entire planet, however, is an immense challenge. Dubos has already suggested,

Even if there were enough learning and wisdom to achieve at any given time a harmonious state of ecological equilibrium between mankind and the other components of the spaceship earth, it would be a dynamic equilibrium. Such a dynamic system would be entirely compatible with man's continuing development.⁵⁰

What are the prospects for the human species? Culturally, the species is acquiring knowledge of the universe, from its smallest components to its largest, and has been expanding its technology almost to the same extent. During this course of events, however, the physical limits of the capacity of planet Earth are being threatened: the species may blow itself into nuclear splinters, may wreck itself with nuclear radiation, chemical poisoning, or biological warfare, may pollute the Earth's surface and atmosphere into impossible living conditions, may explode its population numbers beyond

the planet's carrying capacity, or may overwhelm more niches of the Earth's environment to cause the extinction of other evolved organisms. Socially, the human species may fail to provide a decent living standard for all members of the species, may make individual existence miserable through cruel prejudices, may fall into a trap of totalitarianism worldwide, may fail to make adequate cultural adjustments to physical surroundings, or may become victim to automated control technologically. These are many mind-boggling perplexities confronting a species which has lived in primitive circumstances for 99% of its existence. These difficult problems require the utmost intelligence, mutual aid, and good will available within the species.

How can the human species solve these complex problems? The answers can be obtained only through the use of biologically evolved capabilities and creative cultural achievements. The advent of the electronic digital computer as an extension of the mind may reduce the utility of bigger brains, and with biological mutations and medical protections the overall capacities of the species may stay put or slip back, let alone go forward. The presumed path is to obtain the most complete and accurate understanding of human life today, to analyze the most urgent specieswide problems, and to coordinate appropriate solutions to those problems for the long run, short run, and middle run.

Ancient philosophers often sought absolute answers to fundamental questions. Yet even physical scientists have now switched from absolute, Newtonian physics to relative, Einsteinian physics. In the social sciences, the perspective of humanism and of humanitarianism can help decide relative values and goals which provide satisfactory guides for individual and social progress and betterment. The biological sciences provide guidance about good health for the human species relative to physiological requirements. The humanities curriculum can provide formal educational content to coalesce these human endeavors, while the arts and sciences provide knowledge to accomplish desirable goals and recreational activity to enjoy these achievements.

Because worldwide leadership does not yet give adequate evidence to achieve this global task readily, the fate of the entire human species has become clouded. Needed is more friendliness and better cooperation to overcome institutional defects, social shortcomings, and personal selfishness.

Gardner Murphy has called for a "multicultural diversity" -- an approach to "a common human purpose, based on the integrative activity of all cultural and national groups."⁷⁸

Kenneth Boulding has suggested the concept of a "super-culture" and "the reconciliation of the development of the superculture with the preservation of folk cultures, human

variety, and the different streams of human history."⁷¹

Along the same line, Dubos has referred to an expanded "tribal unity."

In the final analysis, the welfare of Humankind may well depend upon our ability to create the equivalent of the tribal unity that existed at the beginning of the human adventure, while continuing to nurture the individual diversity which is essential for the further development of civilization.⁷²

The more information that is gained about human existence, the greater is the realization of the importance of the physical environment of planet Earth, and also of the long period of past time used to evolve both biologically and culturally. Human history now stretches backwards millions of years instead of merely thousands of years, while humankind has lived in hunting societies for 99% of its existence and in industrialized societies for less than 300 years. After living in communities of fewer than 100 to several million inhabitants, the human species is now required to establish a satisfactory global community among billions of inhabitants.

Why then are human life, humanity, humanism, humanitarianism, and the humanities important? While evolution itself has no conscious purpose, human life can demonstrate purpose. The human species has evolved a large intellectual capacity for ideas and a physical capacity to transform many of these ideas into reality. Needed is better social and ecological control. Dubos has advised,

It is because we have lacked a farsighted biological and social philosophy capable of providing a basis for environmental control through technology such as might keep pace with changes in the ways of life, that we are beset by emergencies.⁷³

Humanity -- or humanness -- helps provide the overall values that offer hope for improvements. Beside more and better science and technology, there is spiritual need for enough good will and will power to overcome various national and political differences that obstruct peace, justice, and a good life on Earth for all humans.

In this effort to continue the cultural progress of humanity, humanism provides insight into individual, personal values, while humanitarianism establishes common, social values. Thus Gale has stressed,

People throughout the world then, regardless of society or culture, have identifiable, dynamic forces of their inner nature that propel them toward fulfillment and the

urge to grow, to seek self-actualization, and to search for their own identity as adequate persons.⁷⁴

According to Valett,

All persons need to believe they are valuable and worthwhile in their own right. If their more basic needs have been met, they will develop a sense of uniqueness, personal identity, and dignity in their existence and accomplishments.⁷⁵

Valett has further urged social harmony:

The problem of human survival and continued development is now largely one of educating wholesome persons to use their skills and abilities fruitfully in living harmoniously within themselves and with others in a mutually supporting community.⁷⁶

To transmit these desirable values is a major purpose of education about humanity -- that is, humanities education. According to Gerhard Lenski,

Ideal values are important in the crucial process of transforming individuals from the totally self-interested animals they are at birth to the partially group-oriented humans they must become.⁷⁷

Dubos has noted human transcendence of animality:

From Cro-Magnon time on, the evolutionary development of humankind has been almost exclusively sociocultural rather than biological. Humanity has transcended animality.⁷⁸

Dice in turn has pointed out, "Learned behavior plays a much more important role in the culture of a human society than in any other."⁷⁹

Frank has referred to the generalized biological capacities of the human species for learning.

Only an organism of truly amazing flexibility and potentialities could respond to the varied patterns imposed on the young child by differing cultural groups.⁸⁰

Frank has further noted that

the human organism, given favorable conditions, can grow, develop and mature, and age in ways that reveal a capacity for full functioning, vigorous living, and a prolonged life span.⁸¹

Valett has indicated the relevance of human needs to learning.

If education is to prepare individuals to live joyous, humane, and meaningful lives, it must be concerned with helping to prepare them to more adequately cope with human needs.²²

And Montagu has pinpointed,

It is important that human beings shall be united, but not that they shall be uniform. We must learn to recognize the all-importance of our common humanity and the triviality of the things that divide us.²³

The where principle of personal behavior

Toward better human understanding, the following principle is enlightening about personal existence: "Each person ordinarily lives within a social environment within the physical environment." Indeed, this *where* principle of personal behavior can be used to summarize the presentation throughout this essay.

1. Personal understanding. In the present discourse about humanity -- the concept of being human -- the key question, or main question, has been: What does it mean to be human? The answer is: It means to be good to yourself, to be good to the persons around you, and to be good to the physical environment that sustains you. The result would be a "good life" -- good personally, socially, and environmentally.

You are here presumably because you are a member of the human species, and the human species is here because it has evolved -- along with thousands of other species -- during the advent of life on the planet labelled Earth.

Now that you are the possessor of organismic life, what are you going to do with it? Your reply could well be: (1) Achieve personal happiness (enjoy one's life); (2) Make a social contribution (a boon to society); (3) Do ecological "good deeds" (improve the physical region where you live).

For your information, the attractive concept of happiness can be structured into liberty (freedom) at the basic, gross level, health at the physical, timely level, lucidity at the cognitive (mental), relating level, amiability at the emotional, personal level, tranquility at the synthesizing, social level, and gratification at the ideal, evaluating level.

Any one who is happy probably has a well developed personal philosophy of life. Philosophy as the love of wisdom

includes overall understanding. According to Greenwood and Stini, "Throughout the history of our species, humans have been concerned with understanding themselves, their place in the cosmos, and their probable future."²⁴

The proposal here to develop a personal philosophy is to determine your personal goals, plan effectively, and select appropriate methods. The goals of a "good life," of an enjoyable life, and of personal happiness are similar and compatible. An explicit personal philosophy will also aid the fullness of self-realization.

To help achieve overall understanding, the "Six W's" (*why, who, how, what, when, where*) of journalism, or of fact or of knowledge or of information, have been applied to provide a thoroughness of consideration -- a sufficiency of coverage. Indeed, these six questions have been used to initiate a structure of six levels of behavior that in turn include organismic behavior which includes human behavior.

Thus, a principal contribution here is a structure (an outline) of human life along the hypothesized six levels of general behavior: gross, physical, mental, emotional, social, and ideal. That is, human behavior comes at the gross, basic level of human life, human species (humankind) at the second, physical level of human life, human culture (human "way of life") at a third, mental level of human living, human personality at the fourth, separative, emotional level of human life, human society at the fifth, synthesizing, social level of human living, and humanity (humanness) at the sixth, ideal, evaluative level of human life.

Each of these six important subconcepts is made into a subtopic for further structuring. For examples, human individuality -- at the third level of human personality -- consists of human opportunity, human actualization, human dignity, human self, human pride, and human worth personally, while human amenity -- at the third level of human cooperation within human society -- comprises human liberty (human freedom), human welfare (human wellbeing), human prerogative (human right), human leisure, human peace, and human justice (human fairness) socially. Also threaded together under the subtopic of human contact within human society are the important concepts of human existence, human resource, human relation, human function, human group, and human development.

Technically, the anthropological concept of human plasticity -- at the gross, basic level of human actualization -- has been fitted to include bipedal locomotion, vocal cords, complex brain, manual dexterity, binocular vision, and creative capacity at the six behavioral levels respectively. In turn, the anthropological concept of human adaptability -- at the fifth, synthesizing level of human actualization -- has been structured tentatively to include human posture (erect posture), human vocalization (human

vocalizing), human symbolization (human symboling), human instrumentation (human tool-making), human institutivity (human institutionalization), and human property (human possessions).

The synthesis of technical concepts (technical ideas) within an infrastructure (substructure) of topics aids personal understanding. Mayhew has written,

Jerome Bruner seems to support this by saying that once the structure of a subject is exposed, an individual can then acquire other details throughout his life with which to elaborate that structure. Undergraduate students need to apprehend not only the structure of a subject but the structure within which the curriculum, the extra curriculum, and their personal lives are organized.⁶⁶

The structural approach here relates numerous technical concepts gathered from the relevant literatures and hence clarifies the subtopics outlined. The further result is a core of technical vocabulary for the subject of concern. Indeed, Rogers has complained about humanistic research,

The problem is, of course, compounded by the lack of standardized and controlled vocabularies of the sort that have become increasingly common in the pure and applied sciences.⁶⁷

While the present conceptual structure (like a ladder) is static, it can be preliminary to dynamics. For example, the static Linnaean *classification* of plants and animals provided to biology during the 18th century was a preliminary step (with a continuing value) to the dynamic Darwinian approach during the 19th century toward the *evolution* of plants and animals -- a dynamic approach which further has been extended from the biological sciences to the evolution of the universe (cosmos) in the physical sciences and also to evolution of societal cultures in the social sciences.

Montagu has commented about biological classification:

We owe the classificatory method of dealing with animals and plants to Linnaeus, who published it in his *Systema Naturae* in 1735, the 1758 edition of which serves as the basis of Linnaean nomenclature. The point and the purpose of all classification is to provide a simple, practical means by which students may know what they are talking about and enable others to find out.⁶⁷

In the categorization of the human species, Montagu has summarized,

The name *Homo sapiens* ("Homo" stands for the zoological

genus, and "*sapiens*" for the zoological *species*) was first given to man as a zoological group in 1735 by the great Swedish botanist and systematist Karl von Linné (1707-1778), known to the world, and later referred to in this book by the Latinized form of his name, Linnaeus. When he named man *Homo sapiens*, he wanted to make it quite clear that the distinguishing mark of man was the extraordinary ability with which he was able to use his mind, an ability in which the human species greatly surpasses all other creatures. ⁸⁸

Surely a wise (*sapiens*) man (*homo*) would possess a personal philosophy -- that is, a personal love of wisdom. A wise person would also be interested in both the statics and dynamics of human behavior. With the six-level, structured approach to knowledge providing the statics of behavior, perhaps a set of principles could provide the dynamics of behavior. In this latter regard, Bernard has stated,

Human behavior is studied so that we can predict and influence behavior with constantly increasing accuracy. If current knowledge can be condensed into inclusive principles, then rapidly accumulating new speculations can be logically tested before being accepted as guides to behavioral control. ⁸⁹

All these aids of structure, personal philosophy, technical vocabulary, classification, and principles can improve personal understanding.

2. Social perspective. Better personal understanding can also come from a better perspective intellectually and socially. For example, consider the statement that being human means self-actualization personally and justice socially. Self-actualization refers to transforming one's potentialities into actualities, but what is the meaning of the concept of justice? According to James Boyer, Rudolph Waters, and Frederick Harris, the notion of justice includes these essential features:

1. It is the impartial adjustment of conflicting claims;
2. It is the establishment or determination of rights according to the rules of law or equity;
3. It is the quality of being fair and impartial;
4. It is the quality of conforming to truth, fact, and reason;
5. It involves fair treatment, adequate consideration, and the display of due appreciation for an issue, an individual, or a group. ⁹⁰

These authors have also considered justice (justness,

fairness) from the social view of a high quality of life.

When one begins to examine the concept of *justice*, it emerges as one of the most desirable of all entities associated with improved quality of life and with the improved human condition. . . . Additionally, justice is often discussed in the same context as equality, objectivity, freedom, and human value. Any efforts to clarify or define the quality of life must be executed within the framework of relationships based on the concept of justice.⁷¹

A broad perspective, then, indicates that justice, beside its legal significance, should extend throughout the social environment. Moreover, with a familiar phrase like "peace and justice," the concept of peace can be subsumed within the concept of justice, because a just existence would include a peaceful existence. Indeed, a tentative structure of social justice can comprise social opportunity at the gross, basic level, social fellowship (social "brotherhood") at the physical, timely level, social equality at the mental, relating level, social security (in small letters) at the emotional, personal level, social peace (or peace) at the social, synthesizing level, and social entitlement at the ideal, evaluating level. Implicit here is that social peace is a righteous, civil peace -- and not a military peace, a declaration of martial law, a police curfew, or a tyrannical peace imposed by physical force.

For a better perspective about the concept of "social environment," consider the importance placed by professional educators upon personal development within a political democracy. Thus the Educational Policies Commission of 1938 urged,

The general end of education in America at the present time is the fullest possible development of the individual within the framework of our present industrialized democratic society.⁷²

McGrath has similarly praised,

A basic general education yardstick is: How well is the institution developing citizens of and for a free society? Whatever its shortcomings may be, democracy is the best social system ever devised by man, the only one founded as a supreme belief in the dignity of the individual.⁷³

W. T. Thayer has further stated,

The purpose of general education is to meet the needs of

individuals in the basic aspects of living in such a way as to promote the fullest possible realization of personal potentialities and the most effective participation in a democratic society."

Consistently, the Committee on the Cooperative Study in General Education in 1947 held that

many of the colleges include among their objectives the development of understanding of and appreciation for such basic democratic values as the belief in the dignity and worth of every human being, the belief in justice and equality of opportunity, and the like."

McGrath has further regarded "good society" to be a favorable social environment:

Of all the objectives of general education none is more important than . . . to prepare the student for the responsibilities of citizenship, for only in the good society can the individual reach his fullest personal development."

Homer Rainey has emphasized the importance of becoming an informed citizen in a democracy.

The only truly liberal education is that which furnishes common background for cultural life and prepares for intelligent citizenship. If every citizen is to discharge the high responsibilities of citizenship in a democracy, there is a moral obligation upon him to be intelligent about all the issues and problems with which he is called upon to deal, and upon which he passes judgment."

Dale wrote in 1974 about U.S. democracy, "We in the United States have been in the forefront of those nations dedicated to human dignity and to the worth and self-fulfillment of individuals."

In the structural approach presented here to enhance the perspective about being human, the many educational goals suggested by professional educators have been elaborated into a set of human goals, a set of humanist goals, a set of humanitarian goals, and a set of humanity goals. In turn, it is here suggested that the set of human goals become the goals of universal education, the set of humanist goals be considered a set of goals for liberal education, the humanitarian goals be used for the goals of general education, and the humanity goals be adopted for the goals of humanities education.

Simultaneously however, consideration for both the individual person and the social group is demonstrated at all

levels of formal education. The emphasis shifts between major concern and minor concern. While the humane goals of general education inspire a good social environment, instruction for vocational competence of the individual person is still provided within the scope of general education. Incidentally, the statement that "man does not live by bread alone" is then interpreted to mean that "humans do not live only to eat": that is, vocational competence is usually necessary but is not sufficient for a full life. Concomitantly, within liberal education, although the main emphasis can be upon personal development, ethical integrity is also expected at the social level so that personal and social interests are again melded.

Formal education also permits a sophisticated perspective about the familiar approach of general to special to specific (detailed). A more complete six levels of grouping include *cosmic* (universal), general, special, *individual*, *generic*, and specific (detailed). Here, formal education has been structured to supply universal education, general education, special education, liberal education, athletic education, and specific education (detailed education), while the subject of human life itself comes at a generic level.

Clarification can be a further aid both to intellectual perspective and social perspective. The main purpose of this essay has been to clarify the concept of being human, along with the related concepts of humanity, humanism, humanitarianism, and humanities. To be human is to be both humanistic and humane (humanitarian) -- that is, to be concerned both with the individual person and with the social group. To be human is to have the capacity for self-actualization and for societal contribution -- that is, to actualize inherited potentiality into a unique personality and yet also to develop from infant selfishness to adult altruism.

The concept of "humanism" focuses upon individuality, while "humanitarianism" focuses upon social environment. Humanistic psychology is specially concerned with self-actualization and humanistic sociology with individual cooperation socially. The concept of "humanity" combines humanism personally and humanitarianism socially.

The accompanying process of humanization is the transformation from human potentiality to actualization, from primitive infancy to civilized adulthood -- from one's inherited capacities to self-realization personally and from *being* an uneducated baby to *becoming* a cultured adult socially. Humanization can be informal through the social institutions of the family and of religion, or formal through the social institution of formal education. Humanization is the *how* of achieving full humanhood.

Moreover, human education has been particularly concerned

with the humanities curriculum -- or "humanities," in short. Humanities education has been a feature of university education, liberal education has been a feature of college education, and general education has been a feature of secondary education.

Beside the above definitions, the essay here provides a structure (outline) of human life, including subordinate outlines (substructures) of humanity (humanness), of humanism, of humanitarianism, and of humanities. Technical concepts put to use in the outlining were obtained from the respective literatures and related into rational topics and subtopics. The more highly developed a topic is, the more elaborate its substructure tends to be.

Although the "bits and pieces" of doctrines like humanism for the individual and humanitarianism for the group have been extant, the framework of six levels of general behavior provides an approach to put them together into a sufficiency of arrangement. While the structuring for both humanism and humanitarianism has practice, system, and theory at the three upper levels; the three lower levels of humanism contain humanist experience, humanist attribute, and humanist knowledge in comparison to humane sentiment, humane conduct, and humane rationale for the three lower levels of humanitarianism. Presumably, experience and attributes lead to knowledge, while sentiment and conduct lead to rationale.

While some of the commentary presented here may seem novel and require fresh thinking, nonetheless important technical concepts are synthesized into appropriate structuring that provides convenience and clarification. Beside technical concepts from higher education, liberal arts education, and general education, the synthesizing approach fits together specialized knowledge from educational subjects like anthropology and biology. All of the explicit though tentative structure now becomes available for refinement and improvement.

The further concepts of intellectual perspective and of social perspective are extensions of visual perspective based on the sense of sight, and indicate the usefulness of *insight* and *enlightenment*. Indeed, a viewer's vocabulary can be synthesized into a structure of the concept of perspective itself: "viewpoint" at the basic, gross level, "view" at the physical, timely level, "interview" at the mental, linking level, "purview" at the separative, emotional level, "outlook" at the synthesizing, social level, and "overview" (overlook) at the highest, evaluating level. The six-level structural approach itself provides an intellectual perspective for rationale, synthesis, and sufficiency.

An improved social perspective about formal education also results from the structuring provided here. Consider humanities education in higher education. Consistent with the technical literature, the humanities curriculum includes

language courses (languages) at the basic, gross level, history courses (history) at the second, timely level, literature courses (literature) at the mental, linking level, fine arts courses (fine arts) at the emotional, recreational level, and philosophy courses (philosophy) at the ideal, evaluating level, with the fifth, synthesizing level available for an integrating, survey course relevant to humanities.

At the secondary level of education, note that the general education curriculum appropriately includes English language (English) at the gross, basic level, health education at the second, physical level, mathematics education (mathematics) at the third, mental level, art education (art) at the fourth, emotional level, social studies education (social studies) at the social, synthesizing level, and general science education (general science) at the remaining, sixth level.

For appropriateness and practicality, liberal education is here made synonymous with "liberal arts" education, with liberal arts themselves structured to include environmental courses (ecology) at the gross, basic level, foreign language courses (foreign languages) at the timely, communication level, comparative courses (comparative studies) at the mental, relating level, competence courses (competence) at the emotional, separative, personal level, career courses (career) at the social, synthesizing level, and religious courses (religion) at the ideal, spiritual level.

To explicate the "fine arts" and "liberal arts" appropriately, a "cognitive theory of art" here outlines the humanist arts (humanistic arts) into primitive arts at the gross, basic level, figurative arts (figure arts) at the physical level, liberal arts at the mental, relating level, cultivated arts (cultural arts) at the emotional, personal level, social arts at the social level, and *beaux arts* (beautiful arts, fine arts) at the ideal, evaluating level.

The fine arts, in turn, are structured with musical art (music) at the gross, basic level, dance art (dance) at the physical, timely level, literary art (literature) at the mental, linking level, pictorial art (picture) at the fourth, emotional level, dramatic art (drama) at the social, synthesizing level, and sculptural art (sculpture) at the sixth, remaining level. Architectural art (architecture) is here placed at the highest level of utilitarian art (useful art), with the performing arts (bodily arts, lively arts) coming at the second, physical level of a cognitive theory of art itself. Incidentally, Perry has related the concept of freedom to that of artistic creativity:

In poetry, in painting, in sculpture, in architecture, in music, in all the adornments and graces of life, the human mind is liberated even from matters of fact and

logic in order to explore the infinite domain of the imagination."

Moreover, the important combining term of "arts and sciences" is positioned at the highest level of universal education. The physical sciences, biological sciences, and social sciences are all parts of the topic of knowledge itself, while the social sciences feature economic science (economics) at the gross, basic level, historical science (history) at the second, when level, political science (government) at the mental, relating level, psychological science (psychology) at the emotional, personal level, sociological science (sociology) at the social, synthesizing level, and anthropological science (anthropology) at the ideal, evaluating level.

Incidentally, science itself is not "value-free." In Christian Bay's words, "All scientific activity, as indeed all human activity, is related to values, explicitly or implicitly."¹⁰⁰ Any scientist uses personal values or professional values to decide what to study and how to proceed with research.

According to Howard Nostrand, "The scientist, when he acts in that capacity, puts one value -- the quest for verifiable truth -- above all the others in our value system."¹⁰¹ In Maslow's words, "Science is based on human values and is itself a value system. Human emotional, cognitive, expressive, and aesthetic needs give science its origins and its goals."¹⁰²

Values being placed at the top level of the substructuring here also permit relativity (rather than absolutivity) within the social environment. Various actions can be undertaken *relative to* ideal values at the highest level of a topic. This approach should permit a theory of relativity to be developed for the social sciences in addition to a theory of relativity already expounded for the physical sciences.

Dice, in turn, has noted how the subject of philosophy relates the human environment to the physical environment:

Each human society develops a plausible philosophy of the universe and of the relation of the individual person to his habitat. This philosophy is expressed by many symbols and controls much of the daily routine of the individuals. The customs of every human society include items which deal with their beliefs and general philosophy of life, besides those items which directly adapt the society to existence within the physical and biotic factors of its local environment.¹⁰³

3. Physical habitat. Of a human habitat, Arthur Boughey has written,

Societies of *Homo sapiens*, however affluent and sophisticated, are tied inescapably to the micro- and macroecosystems of this planet. They are subject to the same ecological laws that govern the performance and behavior of the other populations included within the various environments of these ecosystems.¹⁶⁶

The human habitat can be complex and dynamic.

There are therefore two basic elements in a given ecosystem, the living or *biotic* one and a nonliving or *abiotic* one. Our whole planet may be regarded as a single ecosystem; its biotic components are the living populations of plants, animals, and microbes. These are sometimes described as forming the *biosphere*. By contrast, the abiotic components are the atmosphere -- the oxygen, carbon dioxide, water vapor, and other gases and suspended particles of the air -- together with the various geological, chemical, and physical features of sea and land that comprise the totality of habitats on this globe -- the *ecosphere*.¹⁶⁷

These habitats and ecosystems have evolved. In Boughey's words,

The whole biological history of the earth, from the origin of life, which occurred perhaps 3½ billion years ago, to the contemporary world, is the story of the evolution, diversification, and elaboration of ecosystems that have varied continuously in time and space.¹⁶⁸

In cosmic terms,

Our universe is estimated to be 14 billion years old. Our planetary system, including the earth, is now believed to be approximately 4-5 billion years old, and living matter is thought to have originated somewhere between 4 and 3½ billion years ago.¹⁶⁹

Boughey has given this version of the planetary lifetime of the human species:

At the beginning of this *erectus-sapiens* period 2 to 3 million years ago, the human world population size is estimated at about 125,000. . . . Two major cultural advances were achieved before the end of this stage, probably between 50,000 and 300,000 BP (Before Present), depending on the region. One was the *hafting* of tools and weapons, which previously had been held directly in the hand. The other was the use of *fire* not only in domestic cooking but also in hunting. It is not yet certain which

development was the earlier, but it is likely that their cultural spread was uneven, whatever their point of origin.¹⁰⁰

The flexibility and adaptability of the human species has provided a huge cultural advantage. Boughey has declared,

We are the only animal species possessed of a cultural strategy that enables us to escape from the confines of one unique ecological niche, and indeed even from the bounds of all the niches established on this planet. Cultural control of ourselves and our microenvironment permits us to adjust readily to the special requirements of any ecological niche.¹⁰¹

Boughey also finds little modification in the human species:

We have changed comparatively little in either form or physiology over 3 or 4 million years, despite the passing of 100,000 or more human generations. Culturally this time interval has taken us from a unique omnivorous niche to one where we can at will either insert ourselves into or control any ecological niche.¹⁰²

Despite the possible recurrence of another Ice Age, there appears no immediate danger of such a geological cataclysm. According to Boughey,

It is a comparatively simple matter to correlate the biological changes and the geology of the Pleistocene ice ages, which began in general about 1 or 2 million years ago and ended, if indeed they have yet done so, perhaps 10,000 years ago (the first traces of the Pleistocene glaciations date to between 2.5 and 3.0 million years ago).¹⁰³

Even with the presently dire social and physical problems facing the human species, decisions still require the use of value judgments. Boughey concludes, "The study of human ecology eventually will be able to explain much and to predict even more, but ultimately the decisions that must be taken regarding the future of our species are political and represent value judgments."¹⁰⁴

Apparently, the desired ecological goal is an ecological equilibrium. What is "ecological equilibrium"? A home garden is an example of ecological equilibrium in small scope. To aid the biological growth of desired plants, summer sunlight provides energy, rain or sprinkling provides moisture, soil permits rooting, and fertilizer provides nutrients, while

protection prevents raiding by weeds, birds, insects or other creatures. Both positive and negative methods are needed to allow garden plants to mature satisfactorily.

Books concerning ecology help provide better understanding about the Earth's resources, about the development of these resources, about the limits of these resources, about the possible side-effects from the utilization of these resources, and about reducing the pollution of these resources.

Perhaps humankind can yet slog through life's perplexities. Alland has evaluated,

Although man's genetic structure evolved in hunting societies, he manages rather successfully to exist under the incredibly changed and incredibly complicated conditions of modern industrial society.¹¹²

For re-emphasis, each member of the species *Homo sapiens* is born with the potentiality for developing humanity (humanness), and spends the remainder of a life span to achieve that individual potential. While mutations presumably continue to occur within individual persons, most mutations apparently are not advantageous. Instead, to the biological evolution of the human species has been added a cultural evolution with enormous impact. Indeed, while the human species of some three million years' age has remained seemingly the same biologically for around 50,000 years, the cultural advances of the past several centuries have changed human living conditions from small-size foraging to large-size plundering, and a present need for first-rate salvaging.

High-speed telecommunication, supersonic transportation, and space travel have shrunk planet Earth to a single, social environment. The different ethnic and cultural groups and nations among the human species need to live together better. Can the human species develop enough social cooperation to establish a peaceful global community? Can enough political wisdom be developed to overcome an adult version of gang warfare in international relations? Species suicide could possibly result from nuclear warfare or chemical warfare or biological warfare or even conventional warfare. Yet if all big and little wars were eliminated, problems like planetary pollution would still require solving. War is a problem of the social environment, while pollution is a problem of the physical environment.

Greenwood and Stini have stated, "Only in the last few centuries, a mere moment in our 3-million-year history, have we unified the cultures on this planet into an interacting world system."¹¹⁴ The goal now is to obtain a better interaction. Today's challenge is to decrease violence in the social environment and to increase balance in the physical environment.

The overall "setting," or scene, of habitat is summarized by the *where* principle of personal behavior -- "Each person ordinarily lives within a social environment within the physical environment." To the key personal question, What does it mean to be human?, the answer refers to the *what* of the humanness which can be acquired by the *who* of a human being. Being human means self-development for each person, peaceful righteousness for humankind (the human species), and ecological equilibrium (ecological balance) for the human environment (that portion of the physical environment inhabited or impacted by humanity).¹¹³

While continued human evolution biologically may be slow, nil, or deteriorated, the intellectually-inspired cultural evolution continues at a rapid pace, with resultant innovations that can require difficult readjustment.

Randall Whaley has urged "the pursuit of knowledge, the search for truth, the quest for understanding."¹¹⁴ Indeed, the goal of adequate understanding of the universe is being approached. *In re* time, the history of the universe and its possible future are being deciphered. *In re* space, even the components of miniscule atoms are being determined.

Presumably, the universe existed long before a conscious, organismic mind evolved from living matter, which itself presumably evolved from nonliving matter. What the conscious mind is trying to do is to invent a mental version -- an abstract representation -- of the surrounding actuality, or reality.

The structure (outline) of basic concepts being synthesized here is an abstract version of a portion of the cultural universe. The various items of cultural information have first been conceptualized covertly and next given an overt label or symbol of representation. The technical concepts are the *what* and the language symbols are *how* the abstract concepts can be processed and transferred in actuality. While the conceptual structure here is static, perhaps its cognitive components can be combined within the form of principles relevant to the dynamics of the universe -- a process of moving from the statics of *being* to the dynamics of *becoming*.

In this updating and synthesis of cultural information for better perspective and understanding, Protagoras' ancient statement that "man is the measure of all things" becomes "human values are the criteria for important decisions." John Donne's statement in 1624 that "no man is an island" becomes "no one lives in isolation." Alexander Pope's declaration of 1733 that "the proper study of mankind is man" becomes "the appropriate study of humanity is the human person." Finally, in consideration of the *where* principle of personal behavior, the ancient Greek advice by the Delphic oracle to "know thy self" is expanded to: "Know your self. Know your society. Know your environment."

Tables

TABLE 1

*A Structure of Life (Aliveness), Individual Life,
and Human Life (Human Living)*

Life (Aliveness)	Individual Life	Human Life (Human Living)
Life evaluation (Evaluation of life)	Divine life	Humanity (Humanness)
Group life	Human life (Human living)	Human society
Individual life	Personal life	Human personality
Life relation (Relation of life)	Animal life (Living animal)	Human culture (H'n "way of life")
Life type (Type of life)	Plant life (Living plant)	Human species (Humankind)
Life origin (Origin of life)	Organismic life (Living organism)	Human behavior

TABLE 2

A Substructure of Human Life (Human Living)

Humanity ¹ (Humanness)	Human Society ²	Human Personality
Humanity theory	Human progress ³	Human maturity
Humanity system	Human cooperation	Human integrity
Humanity practice	Human competition	Human identity
Humanity education (Humanities ed't'n)	Human contact ⁴	H'n individuality ⁵
Humanization ⁶	Human conduct	Human entity
Humanity character (Humanity nature)	Human environ- ment ⁷	Human constitution
Human Culture ⁸ (H'n Way of Life)	Human Species ⁹ (Humanity, H'nkind)	Human Behavior
H'n civilization ¹⁰	Human creativity (H'n creativeness)	Human theory
Human institution	Human membership (H'n "brotherhood")	Human system
Human convention	Human fulfillment	Human practice
Human tradition	Human rationality (H'n reasonableness)	Human logic
Human custom	Human evolution	Human story
Human cultivation	Human survival	Human need ¹¹

TABLE 2 (Continued)

Humanity (Humanness)

Humanity Theory	Humanity System	Humanity Practice
Universal humanity	H'ty development	Humanity goal (Humanity objective)
Authentic humanity (Genuine humanity)	Humanity substance (Humanity content)	Humanity procedure ¹² (Humanity formation)
Essential humanity	Humanity phase	Humanity technique (Humanity method)
Traditional h'ty ("Classical" h'ty)	Humanity process	Humanity research (Humanity study)
Modern humanity	H'ty consequence (Humanity result)	Humanity operation
Ancient humanity	Humanity need	Humanity activity
Humanity Education (Humanities Educat'n)	Humanization	Humanity Character (Humanity Nature)
Humanities excel- lence ¹³	Humanizing theory	Humanity spirit (Humanity soul)
H'ties curriculum (Humanities)	Humanizing system (H'g "organiz'n")	Humanity structure (Humanity form)
H'ties instruction (Humanities teach'g)	H'nizing practice	Humanity feature (Humanity aspect)
Humanities learning	H'g knowledge ¹⁴ (H'g information)	H'ty knowledge ¹⁵ (H'ty information)
Humanities training	H'g attribute (H'g "dimension")	Humanity attribute (Humanity hallmark)
Humanities condi- tioning	Humanizing exper- ience	Humanity problem

TABLE 2 (Continued)

Human Society

Human Progress	Human Cooperation	Human Competition
Human advancement	Human honor	Human law
Human achievement ¹⁶	Human status	Human career
Human attainment	Human role	Human competency
Human accomplishment	Human amenity	Human involvement
Human adoption	Human support	Human striving
Human acquisition	Human discourse (Human discussion)	Human limitation (Human limit)
Human Contact	Human Conduct	Human Environment
Human development ¹⁷	Human virtue (H'n virtuousness)	Human ecology ¹⁸
Human group	Human application (Human use)	Human community
Human function	Human affection	Human safety
Human relation ¹⁹	Human concept (Human idea)	Human artifice
Human resource	Human discovery (Human finding)	Human distribution
Human existence	Human search (Human seeking)	Human scene (Human "setting")

TABLE 2 (Continued)

Human Personality

Human Maturity	Human Integrity	Human Identity
Human sapientcy (Human wisdom)	Human credo (Human creed)	H'n hero, heroine (Hero, heroine)
Human morality	Human ethics	Human prospect
Human endeavor	Human courage	Human style
Human indication	Human confidence	Human manner
Human discretion (H'n discreetness)	Human hope	Human attribute (Human "dimension")
Human experience	Human presence	Human appearance
Human Individuality	Human Entity	Human Constitution
Human worth	Human totality (Human wholeness)	Human conscience
Human pride	Human structure (Human form)	Human sociality (Human socialness)
Human self	Human faculty	Human emotionality
Human dignity	Human intelligence	Human mentality (Human mind)
Human actualization (Human realization)	Human type	Human physique
Human opportunity	Human sensibility	Human sensitivity

TABLE 2 (Continued)

Human Culture (Human "Way of Life")

Human Civilization	Human Institution	Human Convention
Human destiny (Human fate)	Human happiness	Human goodness (Human good)
Human adaptation (Human adjustment)	Human endowment	Human utility (Human usefulness)
Human industry	Human decorum	Human technology (Human methodology)
Human education	Human authority	Human terminology (Human vocabulary)
Human modification (Human change)	Human history	Human communication
Human scope (Human range)	Human establish- ment	Human language
Human Tradition	Human Custom	Human Culturation ²⁰
Human satisfaction	Human care	Eidos ²¹ (Belief system)
Human allegiance	Human appeal	Socialization ²²
Human propriety (Human properness)	Human influence	Cultivation
Human conservation	Human decency	Enculturation ²³
Human deportment	Human heritage (H'n inheritance)	Acculturation
Human autonomy	Human access	Exploitation

TABLE 2 (Continued)

Human Species (Humanity, Humankind)

Human Creativity (H'n Creativeness)	Human Membership (H'n "Brotherhood")	Human Fulfillment
Human ingenuity	Human paragon	Human ideality ²⁴ (Human idealness)
Human invention	Human friend ²⁵ (Friend)	Human esteem
Human imagination ²⁶	Human person (Person)	Human occupation
Human initiative	Human creature (Human animal)	Human abstraction
Human innovation	Human being ²⁷ (Human)	Human actuality (Human reality)
Human originality	Human organism	Human potentiality (Human potential)
Human Rationality (H'n Reasonableness)	Human Evolution	Human Survival
Human justification	Human creation	Human spirit ²⁸ (Human soul)
Human proposition (Human proposal)	Human population (Populat'n, people)	Human love
Human deliberation	Human subspecies ²⁹ (Human race)	Human anticipation
Human consideration	Caucasoid subspe- cies ³⁰ (C'cas'n)	Human thought (Human thinking)
Human reflection	Mongoloid subspe- cies ³¹ (Mongoloid)	Human heredity
Human interest	Negroid subspe- cies ³² (Negroid)	Human source (Human origin)

TABLE 2 (Continued)

Human Behavior

Human Theory	Human System	Human Practice
H'n improvement ³³ (Human betterment)	Human product	Human goal (Human objective)
Human control	Human sympathy	Human plan (Human scheme)
Human explanation	Human effort	Human technique (Human method)
Human prediction	Human process	Human categorization (H'n classification)
Human description	Human response	Human exercise
Human character ³⁴ (Human nature)	Human stimulus	Human activity
Human Logic	Human Story	Human Need
Human conclusion	Human purpose	Human value
Human argument	Human ascendance (Human ascent)	Human body
Human question	Human quest	Human energy
Human deduction	Human knowledge ³⁵ (H'n information)	Derived human need (Derived need)
Human induction	Human migration	Secondary h'n need (Secondary need)
Human premise	Human problem	Primary human need (Primary need)

TABLE 2 (Continued)

Human Contact

Human Development	Human Group ³⁶	Human Function
H'n total devel't (Total development)	Human coterie	Human situation (Human "context")
H'n social devel't (Social developm't)	Human company	Human state (Humanhood)
H'n emot'l devel't (Emotional devel't)	Human party	Human stipulation
H'n cognit'e devel't (Cognitive devel't)	Human tribe	Human equilibrium (Human balance)
H'n phys'l devel't (Physical devel't)	Human clan ³⁷	Human mode (Human way)
H'n behav'l devel't (Behavioral devel't)	Human troupe (Human troop)	Human condition ³⁸ (Human circumstance)

Human Relation	Human Resource	Human Existence
Human harmony	Human quality	Human perfectibility
Human companionship	Human order (H'n orderliness)	Human sociability
Human security	Human emotion	Human artistry
H'n interdependence	Human cognition	Human learnability
Human dependence	Human estate	Human reproductivity (H'n reproducibility)
Human independence	Human element	Human consciousness (Human awareness)

TABLE 2 (Continued)

(to Human Cooperation)

Human Amenity

Human justice, human fairness
(Human justness)

Human peace

Human leisure

Human prerogative⁴⁰
(Human right)Human welfare
(Human wellbeing)Human liberty
(Human freedom)

(to Human Amenity)

Human Prerogative
(Human Right)Civil human right³⁹
(Civil right)Social human right
(Social right)Personal human right
(Personal right)Political h'n right
(Political right)Human health right
(Health right)Natural human right
(Natural right)

(to H'n Individ'l'y)

H'n Actualization
(H'n Realization)H'n goalization⁴¹
(H'n goal-setting)H'n adaptability
(H'n adaptable-
ness)Human capability
(Human ability)H'n educativity
(H'n educability)

Human flexibility

Human plasticity

(to Human Actualization)

H'n Adaptability
(H'n Adapt'ness)Human property
(H'n possession)H'n institutivity
(H'n institution-
alization)H'n instrumentat'n
(H'n tool-making)H'n symbolization
(Human symboling)H'n vocalization
(H'n vocalizing)Human posture
(H'n erect posture)

Human Plasticity

Creative capacity

Stereoscopic vision
(Binocular vision)Manual dexterity⁴²Complex intellect
(Complicated brain)

Vocal cords

Bipedal locomotion

TABLE 2 (Continued)

Human Problem		
Human Solution ⁴³	Human Controversy	Human Dispute
Human remedy	Human unjustness (Human injustice)	Human crisis
Human treatment	Human abuse	Human emergency
Human diagnosis	Human belligerence	Human perturbation
Human rectification (Human correction)	Human antagonism	Human disquiet
Human aid (H'n as- sistance, h'n help)	Human aggression (H'n aggressiveness)	Human disturbance (Human upset)
Human alleviation (Human relief)	Human adversity	Human vicissitude
Human Confusion	Human Conflict (Human Clash)	Human Difficulty
Human enigma	Human punishment	Human evil
Human mystery (H'n mysteriousness)	Human war (Human warfare)	Human predicament
Human perplexity	Human hostility	Human distraction
Human puzzle	Human interference	Human error (Human mistake)
Human ambiguity	Human violence	H'n obstacle (H'n obstruction)
Human vagueness	Human agitation	Human badness (Human bad)

TABLE 2 (Continued)

Human Controversy

Human Unjustness (Human Injustice)	Human Abuse	Human Belligerence
Human violation	Human tragedy	Human bellicosity
Human prejudice	H'n misapplication (Human misuse)	Human adversary (Human opponent)
Human embarrassment	Human degradation	Human offense
Human harrying (H'n harrassment)	Human derogation	Human pugnacity
H'n discrimination	Human alienation	Human attack (Human assault)
Human neglect	Human mischief	Human militancy
Human Antagonism	Human Aggression (H'n Aggressiveness)	Human Adversity
Human villainy	Human dishonor	Human calamity (Human disaster)
Human enemy (Human foe)	Human prosecution	Human deformation
Human abhorrence (Human loathing)	Human persecution	Human misfortune (Human ill luck)
Human detestation	Human accusation	Human fallibility
Human repellence (Human repelling)	Human bullying	Human folly (Human foolishness)
Human disdain	Dehumanization** (Human brutality)	Human aversion (Human aversiveness)

TABLE 2 (Continued)

Human Dispute		
Human Crisis	Human Emergency	Human Perturbance
Human conspiracy	Human peril (Human danger)	Human distrust
Human condemnation	Human menace	Human mistrust
Human panic	Human contingency	Human strain
Human hypocrisy	Human precipitancy	Human stress
Human blight	Human ejection	Human petulance
Human ailment (Human illness)	Human exigency	Human anxiety
Human Disquiet	Human Disturbance (Human Upset)	Human Vicissitude
Human anguish (Human woe)	Human lust	Human monstrosity
Human grief (Human sorrow)	Human grievance	Human scandal
Human despair (Human desperation)	Human ire (Human anger)	Human affliction
Human regret	Human rancor	Human infliction
Human remorse	Human craving	Human burden (Human load)
Human resentment	Human avoidance	Human hardship

TABLE 2 (Continued)

Human Confusion

Human Enigma	Human Mystery (H'n Mysteriousness)	Human Perplexity
Human paradox	Human arcaneness	Human incredulity (H'n incredulou's)
Human intricacy	Human confounding	Human bewilderment
Human suspense	Human dumfounding (H'n dumbfounding)	Human bafflement
Human dilemma	Human contradiction	Human gullibility (H'n gullibleness)
H'n inscrutability	Human concealment (Human hiding)	Human vacillation
Human anomaly	Human secrecy	Human nonplussing
Human Puzzle	Human Ambiguity	Human Vagueness
Human antimony	H'n tergiversality (H'n tergiversation)	Human abstruseness
Human magic	Human uncertainty	Human amorphousness (H'n formlessness)
Human conundrum	H'n suspiciousness	Human dubiety (H'n dubiousness)
Human cryptogram	Human equivocality (H'n equivocation)	Human doubt (Human doubtfulness)
Human riddle	Human absurdity	Human obscurity
Human dither	Human obfuscation	Human obtuseness

TABLE 2 (Continued)

Human Conflict (Human Clash)

Human Punishment	Human War (Human Warfare)	Human Hostility
Human penalty	Human casualty	Human sacrifice
Human chastenment	H'n military camp'n (Military campaign)	Human nonhumaneness (Human inhumanity)
Human chastisement	Human battle	Human animosity (H'n hatred, h'n hate)
Human castigation	Human combat	Human enmity
Human scourge	Human struggle (Human fight)	Human terror (Human horror)
Human disapproval	Human skirmish	Human cruelty
Human Interference	Human Violence	Human Agitation
H'n stultification	Human fury	H'n dissatisfaction
Human intrusion	Human strife	Human instigation
Human tampering	Human frenzy (Human franticness)	Human fomenting
Human meddling	Human vehemence	Human inciting
Human frustration	Human rumpus	Human annoyance
Human imposition	H'n boisterousness	Human worry

TABLE 2 (Continued)

Human Difficulty

Human Evil	Human Predicament	Human Distraction
Human vice (Human viciousness)	Human unlawfulness (Human lawlessness)	Human obsession
Human infamy	Human plight	Human haunting
Human sin (Human wickedness)	Human nastiness (Human "meanness")	Human taunting
Human iniquity	Human inadequacy	Human daunting
Human vilification (Human vileness)	Human weakness	Human lethargy
Human trouble	Human naughtiness	Human lapse
Human Error (Human Mistake)	Human Obstacle (Human Obstruction)	Human Badness (Human Bad)
Human falsity (Human falseness)	Human nefariousness (H'n vindictiveness)	Human despotism (Human tyranny)
Human failure (Human failing)	Human censorship	Human crime
Human fallacy	Human obstinacy (Human stubbornness)	Human malice (H'n maliciousness)
Human wrongness (Human wrong)	Human impedance (Human impediment)	Human cheating
Human blunder	Human detriment	Human deceit (Human deception)
Human straying	Human hindrance (Human handicap)	Human mendacity (Human lying)

TABLE 3

A Substructure of Humanism

Humanist Theory (Humanistic Theory)	Humanist System (Humanistic "Or- ganization")	Humanist Practice (Humanistic Prac- tice)
Philosophical hu- manism, humanism philosophy (Humanistic phi- losophy) ⁴³	Humanist product (Humanistic prod- uct)	Humanist goal, humanism goal (Humanistic objec- tive)
Academic humanism	H'nist perspective (Humanistic per- spective)	Humanist plan (Humanistic scheme, h'nistic strategy)
Analytic humanism (Humanistic anal- ysis)	Humanist phase, humanism phase (Humanistic stage)	Humanist technique (Humanistic method, humanistic tactic)
Rational humanism, rationalist hu- manism (Humanist ration- ale, reasoning)	Humanist process (Humanistic pro- cess)	Humanist research (Humanistic study)
Realistic humanism (Humanist realism)	H'nist consequence (Humanistic result, h'nistic outcome)	Humanist movement ⁴⁴ (Humanistic move- ment)
Material humanism, Materialistic humanism (H'nistic material)	Humanist need (Humanistic need)	Humanist activity (Humanistic ac- tivity)

TABLE 3 (Continued)

A Substructure of Humanism (Continued)

Humanist Knowledge (Humanistic Information)	Humanist Attribute (Humanistic "Dimension")	Humanist Experience (Humanistic Experience)
True humanism (Humanistic truth)	Humanist spirit, humanism spirit (Humanistic soul)	Humanist value, humanism value (Humanistic value)
Formal humanism, humanism form (H'nist structure, humanistic form, framework)	Humanist interpretation, humanism interpretation (Humanistic interpretation)	Humanist object (Humanistic object)
Humanist feature (Humanistic aspect)	H'nist definition, h'nism definition (Humanistic definition)	Humanism subject (Humanistic subject)
Humanist culture (Humanistic culture)	Moderate humanism (Humanistic moderation)	Humanist notion (Humanistic notion)
Historical h'nism, humanism history (Humanistic history)	Humanist type, humanism type (Humanistic type)	Humanist issue (Humanistic issue)
Naturalistic humanism ⁴⁷ (H'nist character, h'nistic nature)	Humanist scope (Humanistic range)	Humanist problem (Humanistic problem)

TABLE 3 (Continued)

Humanist Theory (Humanistic Theory)

Philosoph'1 H'nism (H'stic Philos'y)	Academic Humanism	Analytic Humanism (H'nistic Analysis)
Scientific humanism (Humanist science)	Rhetorical humanism	Cosmic humanism (Universal humanism)
Sociolog'1 h'nism ⁴⁸ (H'nist sociology)	Scholarly humanism (H'nist scholarship)	General humanism
Psycholog'1 h'nism (H'nist psychology)	Romantic humanism	Specialized humanism (H'nist specialism)
Individual humanism (Humanist individ- uality)	Literary humanism ⁴⁹ (H'nist literature, h'nistic writings)	Skeptical humanism
Metaphysical hu- manism	Revived humanism (Humanist revival)	Innate humanism (Inherent humanism)
Intuitionist hu- manism	New humanism ⁵⁰	Existential humanism
Rational Humanism ⁵¹ (H'nistic Rationale)	Realistic Humanism (Humanist Realism)	Material Humanism (H'nistic Material)
Humanist justifi- cation	International hu- manism	Humanist success (Humanistic success)
Humanist policy (Humanistic policy)	National humanism	Humanist proposition (H'nistic proposal)
Humanist motive (Humanistic motive)	Pragmatic humanism	Humanist diversity (Humanistic variety)
Humanist reason (Humanistic reason)	Ideological h'nism (Humanist ideology)	Humanist venture (Humanistic venture)
Humanist course (Humanistic course)	Modern humanism	Humanist adventure (H'nistic adventure)
Humanist interest (Humanistic inter- est)	Empirical humanism ("Common sense" hu- manism)	Humanist exploit (Humanistic exploit)

TABLE 3 (Cont'd) Humanist System (H'nistic "Organization")

Humanist Product (H'nistic Product)	H'nist Perspective (H'stic Perspective)	Humanist Phase (Humanistic Stage)
Humanist wisdom (Humanistic wisdom)	Humanist overview (H'nistic overlook)	Humanist opinion (Humanistic opinion)
Humanist doctrine (H'nistic doctrine)	Humanist outlook (H'nistic outlook)	Humanist attempt (Humanistic tryout)
Humanist image (Humanistic image)	Humanist purview (Humanistic purview)	Humanist pursuit (Humanistic pursuit)
H'nist terminology (H'stic vocabulary)	Humanist interview (H'nistic interview)	Humanist concern (Humanistic concern)
Humanist legacy (Humanistic legacy)	Humanist view (Humanistic view)	Humanist period (Humanistic period)
H'nist establish- ment (Humanistic establishment)	Humanist viewpoint (Humanistic view- point)	Humanist discourse (H'nistic discus- sion, h'stic talk)
Humanist Process (H'nistic Process)	H'nist Consequence (Humanistic Result)	Humanist Need (Humanistic Need)
Humanist challenge, h'nism challenge (H'nistic challenge)	Humanist creation (Humanistic crea- tion)	H'nist contribution (Humanistic contri- bution)
H'nist consistency (H'stic consistency)	Social humanism (H'nistic society)	Humanist honesty (Humanistic honesty)
H'nist deliberation (H'stic deliberat'n)	H'nist personality (H'stic personality)	Humanist effort (Humanistic effort)
H'st consideration (H'stic consider'n)	H'st individuality (H'stic individ'y)	Humanist education ²² (H'stic education)
H'nist reflection (H'stic reflection)	Humanist impact (Humanistic impact)	H'st communication (H'stic communic'n)
H'st consciousness (H'nistic awareness)	Humanist liberty (Humanistic freedom)	Humanist liberation (H'nistic liberat'n)

TABLE 3 (Continued) Humanist Practice (Humanistic Practice)

Humanist Goal, Humanism Goal (H'nistic Objective)	Humanist Plan (Humanist Scheme, H'stic Strategy)	Humanist Technique (Humanistic Method, Humanistic Tactic)
Personal happiness	Humanist program (Humanistic pro- gram)	Critical humanism, humanism criticism (Humanist critique)
Ethical integrity	Humanist project (H'nistic project)	Humanist discipline (H'stic discipline)
Self-actualization (Self-realization)	Humanist enterprise (H'stic enterprise)	Humanist function (H'nistic function)
Intellectual curiosity	Humanist preference (H'stic preference)	Humanist logic (Humanistic logic)
Good health	H'nist undertaking (H'stic undertaking)	Humanist assumption (H'stic assumption)
Self-direction	Humanist position (Humanistic place)	Humanist approach (H'nistic approach)
Humanist Research (Humanistic Study)	Humanist Movement (H'nistic Movement)	Humanist Activity (H'nistic Activity)
H'st enlightenment (H'nistic insight)	Humanist progress (H'nistic progress)	Humanist assessment (H'nistic appraisal)
Humanist experiment (H'stic experiment)	Humanist thrust (Humanistic thrust)	Humanist transaction (H'stic transaction)
Humanist model (Humanistic model)	Humanist tendency (H'nistic tendency)	Humanist extraction (H'stic extraction)
H'nist investigat'n (H'stic investig'n)	Humanist message (H'nistic message)	Humanist interaction (H'stic interaction)
Humanist record (Humanistic record)	Humanist trend (Humanistic trend)	Humanist reaction (H'nistic reaction)
H'nist observation (H'stic observation)	Humanist behavior (H'nistic behavior)	Humanist action (Humanistic action)

TABLE 3 (Cont'd) Humanist Knowledge (H'nistic Information)

True Humanism (Humanistic Truth)	Formal Humanism (Humanist Structure)	Humanist Feature (Humanistic Aspect)
Humanist quality (Humanistic quality)	Humanist credo (Humanistic creed)	Humanist formulation (H'stic formulation)
Authentic humanism, genuine humanism (H'st authenticity)	Substantive h'nism (H'nist substance, h'nistic content)	Humanist procedure (H'nistic formation)
Enthusiastic hu- manism	Humanist topic (Humanistic topic)	Humanist faculty (Humanistic faculty)
Implicit humanism	Humanist level (Humanistic level)	Humanist thought ²³ (H'nistic thinking)
Explicit humanism	H'st representation (H'stic represent'n)	Humanist operation (H'nistic operation)
Candid humanism	Humanist component (H'stic component)	Humanist scene (H'nistic "setting")
Humanist Culture (H'nistic Culture)	Historical Humanism (Humanist History)	Naturalistic H'nism (Humanist Character)
Humanist civiliza- tion (H'nistic civilization)	Anthropocentric humanism	Transcendental hu- manism (H'nistic transcendence)
H'nist institution (H'stic institution)	Occidental humanism (Western humanism)	Humanist appeal (Humanistic appeal)
Conventional h'nism (H'nist convention)	Oriental humanism (Eastern humanism)	Humanist style (Humanistic style)
Traditional h'nism (H'nistic tradition)	Renaissance hu- manism	Humanist manner (Humanistic manner)
Humanist custom (Humanistic custom)	Medieval humanism	Humanist actuality (Humanistic reality)
Humanist background (H'stic background)	Ancient humanism (Early humanism)	H'nist potentiality (H'nistic potential)

TABLE 3 (Continued) Humanist Attribute (H'stic "Dimension")

Humanist Spirit (Humanistic Soul)	H'st Interpretation (H'stic Interpret'n)	Humanist Definition (H'stic Definition)
Humanist faith, Humanism faith (Humanistic faith)	Humanist satisfac- tion (Humanistic satisfaction)	Meaningful humanism, humanism meaning (Humanistic meaning)
Humanist sympathy (H'nistic sympathy)	Humanist pattern (Humanistic pattern)	Humanist circum- scription
Humanist emphasis (Humanistic em- phasis)	Humanist inference (Humanistic infer- ence)	Humanist essence, humanism essence (Humanistic essence)
Humanist dignity (H'nistic dignity)	H'nist implication (H'stic implication)	Humanist connotation (H'stic connotation)
H'nist recognition (H'stic recognition)	Humanist version (Humanistic version)	Humanist denotation (H'stic denotation)
H'nist sensibility (H'stic sensibility)	Humanist stance (H'stic standpoint)	Humanist limitation (Humanistic limit)
Moderate Humanism (H'stic Moderation)	Humanist Type (Humanistic Type)	Humanist Scope (Humanistic Range)
Humanist virtue (Humanistic virtue)	Humanist exemplar (H'nistic exemplar)	Humanist unity (Humanistic unity)
Ethical humanism (Humanistic ethics)	H'nist application (Humanistic use)	H'nist completeness (H'stic completen's)
Aesthetic humanism (H'nistic esthetics)	Humanist difference (H'stic difference)	Humanist feasibility (H'stic feasibility)
H'nist equilibrium (H'nistic balance)	Humanist similarity (H'stic similarity)	H'st categorization (H'stic classific'n)
H'st reorientation (H'stic reorient'n)	Humanist sameness (H'nistic sameness)	Humanist consensus (H'nistic consensus)
H'nist orientation (H'stic orientation)	Humanist element (Humanistic element)	Humanist domain (Humanistic domain)

TABLE 3 (Continued) Humanist Experience (H'stic Experience)

Humanist Value (Humanistic Value)	Humanist Object (Humanistic Object)	Humanist Subject (Humanistic Subject)
Humanist worth (Humanistic worth)	Humanist criterion (H'nistic criterion)	Humanist rhetoric (H'nistic rhetoric)
Humanist admiration (H'stic admiration)	Humanist standard (H'nistic standard)	Humanist vision (Humanistic vision)
Humanist theme (Humanistic theme)	Humanist norm (Humanistic norm)	Humanist affair (H'nistic affair)
Humanist relevance (H'stic pertinence)	Humanist device (Humanistic device)	Humanist focus (Humanistic focus)
Humanist living (Humanistic life)	H'st representation (H'stic represent'n)	Humanist maintenance (H'stic maintenance)
Humanist openness (H'nistic openness)	H'nist presentation (H'stic presentat'n)	Humanist locus (Humanistic locus)
Humanist Notion (Humanistic Notion)	Humanist Issue (Humanistic Issue)	Humanist Problem (Humanistic Problem)
Humanist principle (Humanistic principle)	Humanist challenge, h'nism challenge (H'nistic challenge)	Humanist solution (Humanistic solu- tion)
Humanist precept (Humanistic precept)	Humanist debate (Humanistic debate)	Humanist protest (Humanistic protest)
Humanist rule (Humanistic rule)	Humanist defense (H'nistic defense)	Humanist decline (Humanistic decline)
Humanist concept (Humanistic idea)	Humanist connection (H'stic association)	Humanist dilemma (Humanistic dilemma)
Humanist adequacy (H'nistic adequacy)	H'nist modification (Humanistic change)	Humanist rejection (H'nistic rejection)
Humanist frontier (Humanistic fron- tier)	Humanist milieu (H'stic environment, "atmosphere")	Humanist opposition (Humanistic opposi- tion)

TABLE 4

A Substructure of Humanitarianism²⁴

Humane Theory (H'nitarian Theory)	Humane System, "Organization"	Humane Practice (H'tarian Practice)
Philosophical hu- manitarianism (Humane philosophy)	Humane product (Humanitarian product)	Humane goal (Humanitarian objec- tive)
Humane construct (H'tarian construct)	Humane perspective (H't'n perspective)	Humane plan (H'tarian scheme)
Humane imperative (H't'n imperative)	Humane phase (H'nitarian stage)	Humane technique (H'nitarian method)
Humane relation (H'tarian relation)	Humane process (H'tarian process)	Humane research (Humanitarian study)
Humane welfare (Humanitarian wellbeing)	Humane consequence (H'nitarian result, h'tarian outcome)	Humane movement (H'tarian movement)
Humane character (H'tarian nature)	Humane need (Humanitarian need)	Humane activity (H'tarian activity)
Rational H't'nism (Humane Rationale)	Humane Conduct (H'nitarian Conduct)	Humane Sentiment (H'tarian Sentiment)
Humane justificat'n (H't'n justificat'n)	Humane, h'tarian conscientiousness	Humane fidelity (Humanitarian faith)
Humane policy (H'nitarian policy)	Humane sponsorship (H't'n sponsorship)	Humane compassion (H't'n compassion)
Humane motive (H'nitarian motive)	Humane endeavor (H'tarian endeavor)	Humane affection (H'tarian affection)
Humane reason (H'nitarian reason)	Humane conformity (H't'n conformity)	Humane notion (H'nitarian notion)
Humane course (H'nitarian course)	Humane modification (H'nitarian change)	Humane passion (H'nitarian passion)
Humane interest (H'tarian interest)	Humane approval (H'tarian approval)	Humane disposition (H't'n disposition)

TABLE 4 (Continued)

Humane Theory (Humanitarian Theory)

Philosophical Humanitarianism (Humane, H'nitarian Philosophy)	Humane Construct (Humanitarian Construct)	Humane Imperative (Humanitarian Imperative)
Religious humanitarianism	Humane development (H't'n development)	Humane law (Humanitarian law)
Integral humanitarianism	Humane prospect (H'tarian prospect)	Humane demand (H'nitarian demand)
Romantic humanitarianism	Humane theme (Humanitarian theme)	Humane commitment (H't'n commitment)
Liberal humanitarianism	Humane knowledge (H't'n information)	Humane conviction (H't'n conviction)
Common humanitarianism	Humane attribute (H't'n "dimension")	Humane supply (H'nitarian supply)
New humanitarianism	Humane experience (H't'n experience)	Humane task (Humanitarian chore)
Humane Relation (H'tarian Relation)	Humane Welfare (H'tarian Wellbeing)	Humane Character (H'nitarian Nature)
Humane judgment (H'tarian judgment)	Humane care (Humanitarian care)	Humane creativity (H't'n creativity)
Humane pattern (H'nitarian pattern)	Humane charity (H'nitarian charity)	Humane consistency (H't'n consistency)
Humane affect (H'nitarian affect)	Humane service (H'nitarian service)	Humane capability (H'nitarian ability)
Humane distinction (H't'n distinction)	Humane commission (H't'n commission)	Humane authority (H'tarian authority)
Humane effect (H'nitarian effect)	Humane mission (H'nitarian mission)	Humane participation (H't'n participat'n)
Humane cause (Humanitarian cause)	Humane foundation (Humanitarian base)	Humane capacity (H'tarian capacity)

TABLE 4 (Continued)

Humane System (H't'n "Organization")

Humane Product (H'nitarian Product)	Humane Perspective (H't'n Perspective)	Humane Phase (Humanitarian Stage)
Humane wisdom (H'tarian wisdom)	Humane overview (H'tarian overlook)	Humane opinion (H'nitarian opinion)
Humane doctrine (H'tarian doctrine)	Humane outlook (H'nitarian outlook)	Humane attempt (H'nitarian tryout)
Humane image (Humanitarian image)	Humane purview (H'nitarian purview)	Humane pursuit (H'nitarian pursuit)
Humane terminology (H't'n vocabulary)	Humane interview (H'tarian interview)	Humane concern (H'nitarian concern)
Humane legacy (H'nitarian legacy)	Humane view (Humanitarian view)	Humane period (H'nitarian period)
H'ne establishment (Humanitarian es- tablishment)	Humane viewpoint (Humanitarian view- point)	Humane discourse (Humanitarian dis- cussion)
Humane Process (Humanitarian Pro- cess)	Humane Consequence (H'nitarian Result, H'tarian Outcome)	Humane Need (Humanitarian Need)
Humane challenge (H'tarian challenge)	Humane creation (H'tarian creation)	Humane contribution (H't'n contribution)
Humane consistency (H't'n consistency)	Humane society (H'nitarian society)	Humane honesty (H'nitarian honesty)
Humane deliberation (H't'n deliberation)	Humane personality (H't'n personality)	Humane effort (H'nitarian effort)
H'ne consideration (H't'n considerat'n)	Humane, h'nitarian individuality	Humane education (H'tarian education)
Humane reflection (H't'n reflection)	Humane impact (H'tarian impact)	Humane, h'nitarian communication
H'ne consciousness (H'tarian awareness)	Humane liberty (H'tarian freedom)	Humane liberation (H't'n liberation)

TABLE 4 (Continued)

Humane Practice (H'tarian Practice)

Humane Goal (H'tarian Objective)	Humane Plan (H'nitarian Scheme)	Humane Technique (H'nitarian Method)
Spiritual values	Humane program (H'nitarian program)	Humane critique (H'tarian criticism)
Moral development	Humane project (H'tarian project)	Humane discipline (H't'n discipline)
Creative leisure	Humane enterprise (H't'n enterprise)	Humane function (H'tarian function)
Cultural heritage	Humane preference (H't'n preference)	Humane logic (Humanitarian logic)
Family unity	Humane undertaking (H't'n undertaking)	Humane assumption (H't'n assumption)
Equal opportunity	Humane position (Humanitarian place)	Humane approach (H'tarian approach)

Humane Research (Humanitarian Study)	Humane Movement (H'tarian Movement)	Humane Activity (H'tarian Activity)
H'ne enlightenment (H'tarian insight)	Humane progress (H'tarian progress)	Humane assessment (H'tarian appraisal)
Humane experiment (H't'n experiment)	Humane thrust (H'nitarian thrust)	Humane transaction (H't'n transaction)
Humane model (Humanitarian model)	Humane tendency (H'tarian tendency)	Humane extraction (H't'n extraction)
H'ne investigation (H't'n investigat'n)	Humane message (H'tarian message)	Humane interaction (H't'n interaction)
Humane record (H'nitarian record)	Humane trend (Humanitarian trend)	Humane reaction (H'tarian reaction)
Humane observation (H't'n observation)	Humane behavior (H'tarian behavior)	Humane action (Humanitarian act)

TABLE 4 (Continued) **Rational Humanitarianism**
(Humane Rationale, Humanitarian Reasoning)

Humane, H'nitarian Justification	Humane Policy (H'nitarian Policy)	Humane Motive (H'nitarian Motive)
Humane ideal (Humanitarian ideal)	Humane benevolence (H't'n benevolence)	Humane purpose (H'nitarian purpose)
Humane promise (H'nitarian promise)	Humane stewardship (H't'n stewardship)	Humane appeal (H'nitarian appeal)
Humane expertise (H't'n expertness)	Humane tolerance (H'tarian tolerance)	Humane fulfillment (H't'n fulfillment)
Humane relevance (H't'n pertinence)	Humane constraint (H't'n constraint)	Humane fashion (H'tarian fashion)
Humane adequacy (H'tarian adequacy)	Humane restraint (H'tarian restraint)	Humane revival (H'tarian revival)
Humane fact (Humanitarian fact)	Humane milieu, hu- mane environment (H't'n "atmosphere")	Humane curiosity (H't'n curiosity)

Humane Reason (H'nitarian Reason)	Humane Course (H'nitarian Course)	Humane Interest (H'tarian Interest)
Humane goodness (Humanitarian good)	Humane civility (H'tarian civility)	Humane inspiration (H't'n inspiration)
Humane status (H'nitarian status)	Humane episode (H'nitarian episode)	Humane contention (H't'n contention)
Humane role (Humanitarian role)	Humane phenomenon (Humanitarian event)	Humane extent (H'tarian extension)
Humane literature (H'tarian writings)	Humane intercession (H't'n intercession)	Humane intent (H'tarian intention)
Humane resource (H'tarian resource)	Humane decision, decision-making	Humane attention (H't'n attention)
Humane source (H'nitarian source)	Humane direction (H'tarian direction)	Humane sensitivity (H't'n sensitivity)

TABLE 4 (Continued) Humane Conduct (Humanitarian Conduct)

Humane Conscientiousness (Humanitarian Conscientiousness)	Humane Sponsorship (Humanitarian Sponsorship)	Humane Endeavor (Humanitarian Endeavor)
Humane piety (H't'n devoutness)	Humane sanction (H'tarian sanction)	Humane claim (Humanitarian claim)
Humane duty (Humanitarian duty)	Human mores (Humanitarian mores)	Humane cooperation (H't'n cooperation)
Humane obligation (H't'n obligation)	Humane option (H'nitarian option)	Humane competition (H't'n competition)
Humane, h'nitarian responsibility	Humane selection (H'nitarian choice)	Humane coordination (H't'n coordination)
Humane respect (H'nitarian respect)	Humane support (H'nitarian nurture)	Humane repetition (H't'n repetition)
Humane regard (H'nitarian regard)	Humane, h'nitarian characteristic	Humane coping (H'nitarian coping)
Humane Conformity (H't'n Conformity)	Humane Modification (H'nitarian Change)	Humane Approval (H'tarian Approval)
Humane harmony (H'nitarian harmony)	Humane benefit (H'nitarian benefit)	Humane merit (Humanitarian merit)
Humane persuasion (H't'n persuasion)	Humane, h'nitarian transformation	Humane order (Humanitarian order)
Humane influence (H'tarian influence)	Humane work (Humanitarian work)	Humane endorsement (H't'n endorsement)
Humane abstraction (H't'n abstraction)	Humane intervention (H't'n intervention)	Humane confirmation (H't'n confirmation)
Humane actuality (H'tarian reality)	Humane reform (H'nitarian reform)	Humane affirmation (H't'n affirmation)
Humane potentiality (H'tarian potential)	Humane alteration (H't'n alteration)	Humane prompting (H'tarian prompting)

TABLE 4 (Continued)

Humane Sentiment (H'tarian Sentiment)

Humane Fidelity (Humanitarian Faith)	Humane Compassion (H't'n Compassion)	Humane Affection (H't'n Affection)
Humane fealty (H'nitarian loyalty)	Humane mercy (Humanitarian mercy)	Humane penchant (H'tarian penchant)
Humane, h'nitarian reconciliation	Humane investment (H't'n investment)	Humane propensity (H't'n propensity)
Humane gospel (H'nitarian gospel)	Humane plea (H't'n pleading)	Humane proclivity (H't'n proclivity)
Humane confidence (H't'n confidence)	Humane advocacy (H't'n advocating)	Humane predilection (H't'n predilection)
Humane version (H'tarian version)	Humane pity (Humanitarian pity)	Humane bias, "bent" (H't'n inclination)
Humane acquiescence (Humanitarian acquiescence)	Humane tenderness (Humanitarian tenderness)	Humane pitch (Humanitarian leaning, "slant")
Humane Notion (H'nitarian Notion)	Humane Passion (H'tarian Passion)	Humane Disposition (H't'n Disposition)
Humane meaning (H'tarian meaning)	Humane zeal (Humanitarian zeal)	Humane triumph (H't'n breakthrough)
Humane gesture (H'tarian gesture)	Humane love (Humanitarian love)	Humane inquiry (H'tarian inquiry)
Humane insistence (H't'n insistence)	Humane ardor (H'nitarian fervor)	Humane admonition (H't'n admonition)
Humane concept (Humanitarian idea)	Humane yearning (H'tarian yearning)	Humane counsel (H'nitarian advice)
Humane outlet (H'tarian outlet)	Humane precipitance (H't'n precipitancy)	Humane transition (H't'n transition)
Humane percept (Humanitarian perception)	Humane impetuosity (Humanitarian im- petuousness)	Humane appearance (Humanitarian ap- pearance)

TABLE 5

*A Substructure of Humanities Excellence
and Structured Education (Formal Education)*

(To Humanity Education (Humanities Education))²⁶

Humanities Theory ²⁶	H'nities Discipline	H'nities Practice ²⁷
Humanities philosophy	H'ties administr'n (H'ties management)	Humanities goal, aim (H'ties objective)
Humanities ethics	Humanities object	Humanities plan
H'nities aesthetics (H'nities esthetics)	Humanities subject	Humanities technique (Humanities method)
Humanities relation	Humanities text	Humanities research (Humanities study)
Humanities issue	Humanities course	Humanities movement
Basic humanities (Humanities foundation, basis)	Humanities scope (Humanities range)	Humanities activity
H'nities Rationale (H'nities Reasoning)	Humanities Movement	Humanities Character (Humanities Nature)
Humanities justification	Humanities progress	Humanities spirit
Humanities policy	Humanities promotion	Humanities structure (Humanities form)
Humanities motive	Humanities proponent	Humanities feature (Humanities aspect)
Humanities reason	Humanities literature	Humanities knowledge (H'ties information)
Humanities adequacy	Humanities revival (Revived humanities)	Humanities attribute (H'ties "dimension")
Humanities interest	Humanities need	Humanities problem

TABLE 5 (Continued)

Humanities Theory

Humanities Philos- ophy	Humanities Ethics	H'nities Aesthetics (H'nities Esthetics)
Humanities science	Interdisciplinary humani- ties	Creative humani- ties ²⁰
Social humanities	Academic humanities	Interpretive humani- ties
Personal humanities	Proper humanities	Artistic humanities
Traditional h'ties ("Classical" humani- ties)	Relevant humanities (Pertinent humani- ties)	Humanities compre- hension (Compre- hensive h'nities)
H'ties modernizat'n (Modern humanities)	Living humanities	Descriptive humani- ties ²¹
Ancient humanities	Contemporary humani- ties	
Humanities Relation	Humanities Issue	Basic Humanities (Humanities Foun- dation, Basis)
Universal humani- ties	Humanities success	Humanities meaning
General humanities	Humanities examina- tion	Humanities survey
Special humanities	Humanities essence	Humanities personnel (Humanities staff)
Humanities future (Future humanities)	Humanities focus	Humanities thought (H'nities thinking)
Humanities past (Past humanities)	Humanities stature	Humanities offering
Humanities present (Present humanities)	Humanities locus	Humanities position (Humanities place)

TABLE 5 (Continued)

Humanities Practice

Humanities Goal (H'nities Objective)	Humanities Plan	Humanities Technique (Humanities Method)
Humanities ideal	Humanities program	H'nities development
Humanities philan- thropy	Humanities project	Humanities pattern
Humanities charity	Humanities theme	Humanities function
Humanities clarity	Humanities counsel (Humanities advice)	Humanities device
Humanities partici- pation	Humanities reform	Humanities document
Humanities intro- duction	Humanities approach	Humanities discourse (H'ties discussion)
Humanities Research (Humanities Study)	Humanities Movement	Humanities Activity
H'ties significance (H'ties importance)	Humanities critique	H'nities speculation
Humanities experi- ment	Humanities group	Humanities transac- tion
Humanities model	Humanities faculty	Humanities extrac- tion
Humanities inves- tigation	Humanities logic	Humanities inter- action
Humanities record	Humanities aid (H'ties assistance)	Humanities reaction
Humanities obser- vance	Humanities experi- ence	Humanities action (Humanities act)

TABLE 5 (Continued)

Humanities Character (Humanities Nature)

Humanities Spirit	H'nities Structure (Humanities Form)	Humanities Feature (Humanities Aspect)
Humanities trans- cendence	Humanities prestige	Humanities benefit
Humanities duty	Humanities per- spective	Humanities procedure (H'nities formation)
Humanities obliga- tion	Humanities topic	Humanities influence
Humanities respon- sibility	Humanities level	Humanities concern
Humanities support	Humanities agency	Humanities operation
H'nities requisite (H'ties requirement)	Humanities compo- nent	Humanities task (Humanities chore)

H'nities Knowledge (H'ties Information)	Humanities Attri- bute	Humanities Problem
Humanities contri- bution	Humanities purpose	Humanities solution
H'nities substance, content (H'ties "subject matter")	H'ties application (Applied humanities)	H'ties deterioration
Humanities report	Humanities option (H'ties alternative)	Humanities cynicism
H'ties terminology (H'ties vocabulary)	H'nities selection (Humanities choice)	H'nities irrelevance
Humanities history	H'ties suggestion	Humanities lag
Humanities charac- teristic	Humanities material	Humanities lack

TABLE 5 (Continued)

(to H'ty Education) (H'ties Discipline) (to H'ties Movement)

Humanities Learning	Humanities Scope (Humanities Range)	Humanities Progress
Humanities value	Humanities unity	H'nities advancement (Humanities advance)
Humanities under- derstanding	Humanities status	H'nities achievement
Humanities attitude	Humanities role	H'nities attainment
Humanities trait	Humanities connec- tion	Humanities accom- plishment
Humanities skill	Humanities contin- tunity	Humanities adoption
Humanities aptitude	Humanities domain	H'nities acquisition

(to H'ties Method) (to H'ties Approach)(to H'ties Form)

Humanities Function	H'ties Cognition (Cognitive H'ties)	Humanities Per- spective
Humanities situa- tion	Humanities evalu- ation	Humanities overview
Humanities state	H'nities synthesis	Humanities outlook
Humanities stipu- lation	Humanities analy- sis	Humanities purview
H'ties equilibrium (H'nities balance)	Humanities concept (Humanities idea)	Humanities interview
Humanities mode	H'nities reference	Humanities view
H'nities condition, circumstance	Humanities datum	Humanities viewpoint

TABLE 5 (Continued)

H'ties Curriculum (Humanities)	Social Sciences	Social Institutions
Philosophy courses (Philosophy)	Anthropological science (Anthropology)	Religion
	Sociological science (Sociology)	Government
Fine arts courses (Fine arts)	Psychological science (Psychology)	Recreation
Literature courses (Literature)	Political science (Government)	Education
History courses (History)	Historical science (History)	Family
Language courses (Language)	Economic science (Economics)	Economy
Structured Educat'n (Formal Education)	General Education	General Education Curriculum
Universal education	General education excellence	General sciences education (General science)
General education ⁴⁰	General education curriculum	Social studies education (Social studies)
Special education	General education instruction	Art education (Art)
Liberal education	General education learning	Mathematics edu- cation (Mathematics)
Athletic education	General education training	Health educa- tion
Specific education (Detailed educat'n)	General education conditioning	English language education (English)

TABLE 5 (Continued)

Structured Education (Formal Ed'n)

Universal Education	General Education	Special Education
Arts and sciences ⁴¹	General education excellence	Professional education
Arts and clubs	General education curriculum	Vocational education
Arts and hobbies	General education instruction, teaching	Exceptional education
Arts and letters	General education learning	Electives education (Electives)
Arts and crafts	General education training	Crafts education
Arts and games	General education conditioning	Extracurricular ed'n (Extracurricular activities)
Liberal Education ⁴² (Liberal Arts Education)	Athletic Education ⁴³	Specific Education (Detailed Education)
Liberal education excellence ⁴⁴		Avocational education
Liberal ed'n curriculum (Liberal arts curriculum, liberal arts)		Consumer education
Liberal ed'n instruction (Liberal arts teaching)		Personal education (Self education)
Liberal ed'n learning (Liberal arts learning)		Individual education
Liberal ed'n training (Liberal arts training)		Continuing education
Liberal ed'n conditioning (Liberal arts conditioning)		Terminal education (Terminating ed'n)

TABLE 6

A Substructure of Educational Goals

Universal Education Goal (Human Goal)	General Education Goal (Humanitarian Goal)
Global community (World community)	Social justice ⁶⁶
Righteous peace (Peaceful righteousness)	Good citizenship
Technological advancement	Vocational competence
Multiculturalism (Cultural pluralism)	Critical thinking
Universal welfare (Cosmic wellbeing)	Effective living
Ecological equilibrium ⁶⁷ (Ecological balance)	Economic sufficiency
Liberal Education Goal (Liberal Arts Goal) (Humanist Goal)	Humanities Education Goal (Humanity Goal)
Personal happiness	Spiritual values
Ethical integrity	Moral development
Self-actualization ⁶⁷ (Self-realization)	Constructive leisure
Intellectual curiosity	Cultural heritage
Good health	Family unity
Self-direction ⁶⁸	Equal opportunity

TABLE 7

*A Substructure of a Cognitive Theory of Art
and of Humanist Arts*

Humanist Arts (Humanistic Arts)	Utilitarian Arts (Useful Arts)	Industrial Arts
Beaux arts (Fine, beautiful arts)	Architectural art (Architecture)	Civic arts
Social arts	Applied art	Advertising arts
Cultivated arts (Cultural arts)	Decorating art (Artistic decor'n)	Poster arts
Liberal arts	Clothing art (Costume)	Mechanical arts (Machine arts)
Figurative arts (Figure arts)	Ceramic art, cer- amics (Pottery)	Commercial arts
Primitive arts	Basket art, basket- ry (Basket weav'g)	Manual arts
Graphic Arts	Performing Arts (Bodily Arts, Lively Arts)	Domestic Arts (Household Arts)
Photographic art, film art (Photography)	Operatic art (Opera)	Domestic hobby (Home hobby)
Printing art (Printing)	Symphonic art (Symphony)	Home rehabilitation
Autographic art (Autography, autograph)	Vocal art (Singing)	Home decoration (Interior design)
Calligraphic art (Calligraphy)	Choric art (Chorus)	Home furnishings (Furnishings)
Planographic art (Planography)	Acting art (Acting)	Sewing art, sewing (Needlework)
Allographic art (Allography)	Mimetic art (Mime)	Culinary art (Cooking)

TABLE 7 (Continued)

Humanist Arts (Humanistic Arts)

Beaux Arts, Beautiful Arts (Fine Arts)	Social Arts	Cultivated Arts (Cultural Arts)
Sculptural art (Sculpture)	Holiday art	Civilized art
Dramatic art (Drama)	Humane art (Humanitarian art)	Moral art
Pictorial art (Picture)	Polite art (Etiquette)	Conventional art
Literary art (Literature)	Humorous art (Humor)	Traditional art ("Classical" art)
Dance art (Dance)	Antique art	Customary art
Musical art (Music)	Anonymous art	Folk art
Liberal Arts	Figurative Arts (Figure arts)	Primitive Arts
Religious courses (Religion)	Iconic art	Mystical art
Career courses (Career)	Allegorical art (Allegory)	Magic art
Competence courses** (Competences)	Diagrammatic art (Diagram)	Peasant art
Comparative courses (Comparat'e studies)	Epigrammatic art (Epigram)	Barbaric art
Foreign language courses (Foreign languages)	Rhythmic art (Artistic rhythm)	Savage art
Environ'tal courses (Ecology)	Plastic art	Animistic art

Notes

Chapter 1

1. Richard E. Leakey, *The Making of Mankind* (New York: E. P. Dutton, 1961), p. 9.
2. Philip K. Bock, *Modern Cultural Anthropology. An Introduction*, 3rd ed. (New York: Knopf, 1979), p. 17.
3. James B. Macdonald, in *Humanistic Education, Visions and Realities*, ed. Richard H. Weller (Berkeley, CA: McCutchan, 1977), p. 355.
4. Richard F. North, in *Humanities Programs Today*, ed. Richard R. Adler (New York: Citation Press, 1970), p. 92.
5. René Dubos, *Celebrations of Life* (New York: McGraw-Hill, 1981), p. 17.
6. Ibid., p. 9.
7. Ibid., p. 61.
8. Ibid., p. 31.
9. Ibid., p. 16.
10. It is hypothesized that general behavior can be described in six levels: gross behavior, physical behavior, mental behavior, emotional behavior, social behavior, and ideal behavior. This hypothesis is here tested with many topics and subtopics outlined to approximate these six levels of behavior.
11. Robert B. Eckhardt, *The Study of Human Evolution* (New York: McGraw-Hill, 1979), p. 10.
12. Alexander Alland, Jr., *Human Diversity* (New York: Columbia University Press, 1971), pp. 1-2.

13. Stuart Chase and Edmund deS. Brunner. *The Proper Study of Mankind*, rev. ed. (London: Phoenix House, 1965), p. 64.
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15. George F. Kneller, *Educational Anthropology: An Introduction* (New York: Wiley, 1965), p. 115.
16. Bock, *Modern Cultural Anthropology*, p. 251.
17. Harold W. Bernard, *Human Development in Western Culture*, 3rd ed. (Boston, MA: Allyn and Bacon, 1970), p. 299.
18. The English word "amenity" comes from Latin *amoenus*, pleasant + -ity, concept of = concept of pleasantness. Additionally, the Hebrew word *amen* is used to express solemn agreement or emphatic approval.
19. Fred M. Newmann, in *Humanistic Education*, p. 82.
20. Thomas Draper, ed., *Human Rights* (New York: H. W. Wilson, 1982), p. 5. Parentheses inserted.
21. Ryland W. Crary and John T. Robinson, *America's Stake in Human Rights* (Washington, DC: National Council for the Social Studies, NEA, 1949), p. 37.
22. Separately, veterinarian Michael Fox has proposed that five farm and laboratory animal rights include: "the freedom to be able easily to get up; lie down; turn around; stretch; and groom or preen" (quoted by David Nevin, "Scientist Helps Stir New Movement for 'Animal Rights'," *Smithsonian*, April 1980, 11:55). These five rights would come at gross and physical levels yet do not aver animal rights at mental, emotional, social, or ideal levels.
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25. Idem.
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27. George Henderson, *Human Relations, From Theory to Practice* (Norman, OK: Univ'y of Oklahoma Press, 1974), p. 25.

28. Frederick Sargent II, ed., *Human Ecology* (Amsterdam: North-Holland, 1974), p. 3.
29. Ashley Montagu, *Man in Process* (Cleveland, OH: World Publishing Company, 1961), p. 12.
30. Ibid., p. 21.
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32. Lawrence K. Frank, *Nature and Human Nature* (New Brunswick, NJ: Rutgers University Press, 1951), p. 130.
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36. Sargent, op. cit., p. 3.
37. Idem.
38. Idem.
39. Peter Farb, *Humankind* (Boston, MA: Houghton Mifflin, 1978), p. 84.
40. Ibid., p. 4.
41. Eric Sunderland, *Elements of Human and Social Geography* (Oxford: Pergamon Press, 1973), p. 7.
42. Farb, op. cit., p. 38.
43. Ibid., p. 24.
44. Ibid., p. 33.
45. Ibid., p. 69.
46. "An institution is an enduring, complex, integrated, organized behavior pattern through which social control is exerted and by means of which the fundamental social desires or needs are met." Montagu, *Man, His First Two Million Years, A Brief Introduction to Anthropology* (New York: Columbia University Press, 1969), p. 150.

47. The topic of human solutions has yet to receive its own substructuring.

Chapter 2

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2. John W. Dodds, "Humanism," *The World Book Encyclopedia* (Chicago, IL: World Book, Inc., 1983), 9:384.
3. Howard Mumford Jones, *American Humanism, Its Meaning for World Survival*, (New York: Harper, 1957), p. 101.
4. Pugh, *The Biological Origin of Human Values*, p. 386.
5. Since both "humanist" and "humanistic" have been put to adjectival use, the shorter term "humanist" is here used in technical phrases and the longer term "humanistic" used for its popular synonym. The noun "humanism" itself has also been put to adjective use, or has been preceded by an adjective of almost equal importance. Thus the same concept has been represented by several labels, with the result that *formal humanism* = *humanism form* = *humanist structure* = *humanistic form* = *humanistic framework*.
6. When both words in a technical phrase have almost equal significance, the reverse phrasing tends to refer to the same concept and hence to have the same meaning. Thus "true humanism" has a content of humanistic truth. "Humanistic truth" results in true humanism.
7. Otto, "Humanism," 12:349.
8. Idem.
9. Idem.
10. Idem.
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12. Irvin L. Child, *Humanistic Psychology and the Research Tradition: Their Several Virtues* (New York: Wiley, 1973), p. 15.

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Chapter 3

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2. Idem.

3. See *Social Service Organizations*, 2 vols., ed. Peter Romanofsky (Westport, CN: Greenwood Press, 1978).

Chapter 4

1. In subsequent substructuring, the concept of "humanity plan" could perhaps be inserted at the fifth level of "humanity practice," with the concept of "humanity procedure" placed at a different, appropriate fifth level. However, since both substance and procedure are important, the two concepts are here emphasized with "humanity substance" at the fifth level of "humanity system."

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4. Idem.

5. Idem.

6. G. Ledyard Stebbins, *Darwin to DNA, Molecules to Humanity* (New York: W. H. Freeman, 1982), p. 365.

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8. Ibid., p. 351.
9. Ibid., p. 375.
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2. Problems in the preparation and presentation of an integrated course in the humanities are discussed by Arnold Didier Graeffe in his *Creative Education in the Humanities* (New York: Harper, 1951).
3. Paul L. Dressel and Lewis B. Mayhew, *General Education Explorations in Education, The Final Report of the Cooperative Study of Evaluation in General Education of the American Council on Education* (Washington, DC: American Council on Education, 1954), p. 141.
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5. O. B. Hardison, Jr., *Toward Freedom and Dignity, The Humanities and the Idea of Humanity* (Baltimore, MD: Johns Hopkins University Press, 1972), p. xxiv.
6. American Council of Learned Societies, Appendix A, in Schwartz, *Teaching the Humanities*, p. 399.
7. Ibid., p. 396.
8. Harry S. Broudy, *ibid.*, p. 279.
9. William A. Jenkins, *ibid.*, p. 287.
10. Robert J. Saunders, *Relating Art and Humanities to the Classroom* (Dubuque, IA: Wm. C. Brown, 1977), p. 6.
11. Frederick A. Olafson, "Humanism and Education," *The Encyclopedia of Education*, ed. Lee C. Deighton (New York: Macmillan, 1971), 4:520.

12. Paul Oskar Kristeller, *Renaissance Thought, The Classic, Scholastic, and Humanist Strains*, rev. ed. (New York: Harper, 1961), pp. 9-10.
13. John T. Foudy, "The Educational Principles of American Humanism," *Educational Research Monographs* (Washington, DC: The Catholic Education Press, August, 1945), 14:53.
14. Edgar Dale, *The Humane Leader* (Bloomington, IN: Phi Delta Kappa Educational Foundation, 1974), p. 21.
15. Bessie Stuart and Muriel Hunt, in Schwartz, *Teaching the Humanities*, p. 273.
16. Saunders, *Relating Art and Humanities*, p. 38,
17. In a separate structure for behavioral education, the topic of physical education is placed at the second, physical level.
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19. William F. Cunningham, *General Education and the Liberal College* (St. Louis, MO: B. Herder Book Company, 1953), pp. 264-65.
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21. B. Lamar Johnson, *General Education in Action* (Washington, DC: American Council on Education, 1952), p. 2.
22. Dressel and Mayhew, *General Education Explorations in Education*, p. 1.
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24. Cunningham, *General Education and the Liberal College*, p. 17.
25. Clifton F. Conrad and Jean C. Myer, *Liberal Education in Transition* (Washington, DC: American Association for Higher Education, 1980), p. 4.
26. A. Whitney Griswold, *Liberal Education and the Democratic Ideal and Other Essays*, rev. ed. (New Haven, CN: Yale University Press, 1962), p. 14.

27. Cunningham, *General Education and the Liberal College*, p. 17.
28. Idem.
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31. Elmer H. Wilds and Kenneth V. Lottich, *The Foundations of Modern Education*, 3rd ed. (New York: Holt, Rinehart and Winston, 1964), pp. 122-23.
32. Samuel C. Florman, *Engineering and the Liberal Arts* (New York: McGraw-Hill, 1968), p. 14.
33. Wilds and Lottich, *The Foundations of Modern Education*, p. 162.
34. David B. Potts, "Liberal Arts Colleges, Private," *The Encyclopedia of Education* (New York: Macmillan Company, 1971), 5:497.
35. Idem.
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37. Idem.
38. Ibid., 5:501.
39. Ibid., 5:503.
40. Ibid., 5:504.
41. Jonathan D. Fife, in Conrad and Myer, *Liberal Education in Transition*, foreword.
42. McGrath, *Liberal Education in the Professions*, p. 14.
43. McGrath, *Are Liberal Arts Colleges Becoming Professional Schools?* (New York: Teachers College Press, Columbia University, 1958), p. 13.
44. Paul Hirst, "Liberal Education," *The Encyclopedia of Education*, 5:507.
45. Idem.

46. Robert M. Hutchins, *Great Books, The Foundation of a Liberal Education* (New York: Simon and Schuster, 1954), p. 7.

47. Griswold, *Liberal Education and the Democratic Ideal*, p. vi.

48. Fred B. Millett, *The Rebirth of Liberal Education* (New York: Harcourt, Brace, 1945), p. v.

49. Norman Foerster, *The Humanities and the Common Man, The Democratic Role of the State Universities* (Chapel Hill, NC: University of North Carolina Press, 1946), p. 32.

50. Millett, *The Rebirth of Liberal Education*, p. 127.

51. Foerster, *The Humanities and the Common Man*, p. 6.

52. McGrath, *Liberal Education in the Professions*, p. 6.

53. McGrath, *The Graduate School and the Decline of Liberal Education* (New York: Bureau of Publications, Teachers College, Columbia University, 1959), p. 8.

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56. The "seven cardinal principles of education" of 1918 included humanist, humanitarian, and humanness goals of fundamental processes, health, worthy home membership, vocation, worthy use of leisure, citizenship, and ethical character.

The four "purposes of education in American democracy" of 1938 also included humanist, humanitarian, and humanity goals with economic efficiency, human relationships, self-realization, and civic responsibility.

The "outcomes in elementary education" of 1953 came close to applying the levels of general behavior with physical world, physical development, communication, quantitative relationships, social and emotional development, aesthetic development, ethical behavior, social relations, and social world.

Fourteen "basic goals" advocated in 1955 by the White House Conference on Education covered the gamut of human, humanist, humanitarian, and humanity goals with fundamental skills, democratic heritage, civil responsibilities, human values, constructive thinking, self-discipline, social competence, ethical behavior, intellectual curiosity, aesthetic appreciation, health, constructive leisure, scientific

knowledge, and world community.

The "central purpose of American education" of 1961 was development of "thinking ability."

The "project on instruction" by the National Education Association in 1963 came close to expressing the humanist goals of personal fulfillment by emphasizing physical education, skills, creative thinking, self-instruction, fundamental understanding, and appreciation, along with joint responsibilities of vocational preparation, social competence, and values development.

The most elaborate set of 18 goals of education published in 1973 by the professional education society Phi Delta Kappa again covered a range of separate humanist, humanitarian, and humanity goals with personal goals like physical fitness, communication skills, logical thinking, aesthetic appreciation, cooperative attitude, and self-worth, with social goals like resources management, family living, cultural relations, job selection, good citizen, and democratic ideals, and with combined goals like changing world, work skills, continued learning, leisure time, general education, and good values.

See the section on "National Goals" by William B. Ragan and Gene D. Shepherd, *Modern Elementary Curriculum*, 5th ed. (New York: Holt, Rinehart and Winston, 1977), pp. 54-86, Chapter 4 about "The Objectives of the Elementary School" by Virgil E. Herrick, John I. Goodlad, Frank J. Estvan, and Paul W. Eberman, *The Elementary School* (Englewood Cliffs, NJ: Prentice-Hall, 1956), pp. 69-92, and Chapter 4 concerning "Goals and Objectives" by John U. Michaelis, Ruth H. Grossman, and Lloyd F. Scott, *New Designs for Elementary Curriculum and Instruction*, 2nd ed. (New York: McGraw-Hill, 1975), pp. 67-87.

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61. Beesley, *ibid.*, p. 28.

62. Ibid., p. 51.
63. John Edwyn Sandys, quoted in Jarrett, *The Humanities and Humanistic Education*, p. 22.
64. R. S. Crane, quoted in Jarrett, *ibid.*, p. 59.
65. Jacob Bronowski, quoted in Jarrett, *ibid.*, p. 64.
66. Ibid., p. 114.
67. Ibid., p. 107.
68. Ralph Barton Perry, *The Humanity of Man* (New York: Braziller, 1956), p. 26.
69. Foerster, *The Humanities and the Common Man*, pp. vi-vii.
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74. National Endowment for the Humanities, *Second Annual Report, Fiscal Year 1967* (Washington, DC: U.S. Government Printing Office, 1967), p. 9.
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76. A. Robert Rogers, *The Humanities, A Selective Guide to Information Sources* (Littleton, CO: Libraries Unlimited, 1974), p. 19.
77. Saunders has distinguished liberal arts from manual arts: "In times of ancient Greece, the first age of humanism, the arts were identified as either *artes liberales* (liberal arts) or *artes serviles* (manual or servile arts). The liberal arts were identified as intellectual pursuits for exploitation during leisure time." *Relating Art and Humanities*, p. 6.
78. See 73.
79. Lester Asheim, *The Humanities and the Library* (Chicago,

IL: American Library Association, 1957), p. 109.

80. The next seven quotations cited also come from a single page 6 of the *Indiana University Bulletin 1963-65, College of Arts and Sciences*.

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82. Ibid., p. 14.

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87. Montagu, *Man, His First Two Million Years, A Brief Introduction to Anthropology* (New York: Columbia University Press, 1969), p. 13.
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89. Bernard, *Human Development in Western Culture*, p. 69.
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105. Ibid., p. 8.
106. Ibid., pp. 10-11.
107. Ibid., p. 26.
108. Ibid., p. 254. Parentheses inserted.
109. Ibid., p. 3.
110. Ibid., p. 16.
111. Ibid., p. 28.
112. Ibid., p. 526.
113. Alland, *Human Diversity*, p. 112.

114. Greenwood and Stini. *Nature, Culture, and Human History*, p. 2.

115. Ward and Dubos similarly make a triple reference -- to ecological equilibrium, individual choice, and social "way of life": "The establishment of a desirable human environment implies more than the maintenance of ecological equilibrium, the economical management of natural resources and the control of the forces that threaten biological and mental health. Ideally it requires also that social groups and individuals be provided with the opportunity to develop ways of life and surroundings of their own choice." Barbara Ward and Dubos, *Only One Earth, The Care and Maintenance of a Small Planet* (New York: W. W. Norton, 1972), p. xvii.

116. Randall M. Whaley, "The Search for Truth," in *Higher Education Reflects*, ed. Smith, p. 115.

Tables

1. The *what* of humanity is humanness while the *who* of humanity is the human species or humankind. That is, the term "humanity" has two frequent uses -- both for the *what* and for the *who*.

2. "It may be seen as any group of people living in common, sharing with each other certain fundamental attitudes, beliefs and practices." Thomas Crump, *Man and His Kind* (New York: Praeger, 1972), p. 1.

3. "Throughout human history, progress has thus been a movement toward imagined goals; the realization of these aims has in turn inspired new goals." Dubos, *So Human an Animal* (New York: Charles Scribner's Sons, 1968), p. 238.

4. "A multiplicity of direct human contacts is one of the factors requisite for the normal development of the mind and for emotional equilibrium." Dubos, *ibid.*, pp. 212-13.

5. "The generic knowledge of *Homo sapiens* is not sufficient to account for the manner in which each individual person develops his own peculiarities, responds in his own way to environmental stimuli, and behaves as he does -- in brief differs from all other human beings in his experience of the world." Dubos, *ibid.*, p. 119.

6. "Many assume that an infant at birth is human in the full

sense of the word. He is potentially human, but those most human qualities which differentiate man from other animals all have to be acquired or developed over a score or so years in a human society with an extant culture." Robert L. Hamblin, et al., *The Humanization Processes: A Social, Behavioral Analysis of Children's Problems* (New York: Wiley, 1971), p. ix. For clarity, the *who* of a human infant at birth is already a member of the human species, but must yet learn the *what* of humanness and of its cultural qualities.

7. "I am going to use the term 'human environment' to describe the space which surrounds human movement, work, habitation, rest and interaction -- towns and villages, settlement influence areas, the rural and the accessible virgin landscape." Gordon Wolstenholme, ed., *Man and His Future* (Boston, MA: Little, Brown, 1963), p. 132.

Dubos has added, "Since the physical and social environment plays such a large role in the exercise of freedom, environments should be designed to provide conditions for enlarging as much as possible the range of choices." *So Human an Animal*, p. 131.

8. "The ability of the human species to change, at will, its social and cultural patterns accounts in large part for its uniqueness among animal species." Dubos, *Beast or Angel?*, p. 164.

9. See 1.

10. "While civilization obviously conditions what man becomes, it does not significantly affect his biological nature; what changes is the social milieu." Dubos, *So Human an Animal*, p. 40. Dubos has further commented, "The creation of humanity . . . is the history of civilization." Dubos, *Beast or Angel?*, p. 66.

11. "In theory, all human beings have the same essential needs, but in practice actual needs are socially conditioned and therefore differ profoundly from one human group to another." Dubos, *So Human an Animal*, p. 168.

12. See note 1, Ch. 4.

13. "Excellence implies more than competence. It implies a striving for the highest standards in every phase of life." John Gardner, *Excellence* (New York: Harper, 1961), p. 160.

14. Humanizing knowledge concerns *how* the *who* of a human person gets the *what* of humanness. Humanity knowledge is knowledge about humanness. Human knowledge is knowledge acquired by the *who* of a human being.

15. See 14.

16. "The most important achievements of humankind have a universal character in the sense that they express values common to the whole human species, but each has special forms conditioned by the time and place of its emergency." Dubos, *Beast or Angel?*, p. 180.

17. "By growth the physical anthropologist generally understands increase in size; by development, increase in complexity." Montagu, *Anthropology and Human Nature* (Boston, MA: Porter Sargent, 1957), p. 142.

18. "Since all aspects of human life reflect environmental influences, it is a moral obligation for the scientific community to devote itself in earnest to the study of ecological systems, both those of nature and those created by man." Dubos, *So Human an Animal*, p. 219.

19. "Human relations become a series of interpersonal situations in which individuals act, react and interact, guided by these established patterns and using the customary practices, rituals and symbols with their recognized meanings." Frank, *Nature and Human Nature*, p. 115.

20. "As the infant and young child is culturized, he learns to speak and understand language, he learns to live in the world of meanings and values communicated to him by language and reinforced by the learned conduct of respect for things, places and persons, and of performance of the various prescribed formalities and roles." Frank, *ibid.*, p. 108.

21. "Thus, the religious beliefs and ceremonies, the techniques of hunting, agriculture and domestic arts, the care of the sick, indeed the whole complex of group sanctioned activities, will express in diverse ways the underlying *eidos* of the group." Frank, *ibid.*, p. 91.

Bock has informed, "The term *eidos* was used by Gregory Bateson (1958) to designate the general principles that give coherence to a system of beliefs." Bock, *Modern Cultural Anthropology*, p. 244.

22. "Socialization is a process which commences at birth and proceeds throughout the learning life of the person. Socialization is, indeed, the process by means of which the person acquires social experience and social habits." Montagu, *The Direction of Human Development, Biological and Social Bases* (New York: Harper, 1955), p. 2.

Dubos has noted, "The humanness of man is the product of a socialization process that begins very early in life; some of the most important aspects of personality develop even

before the school years." Dubos, *So Human an Animal*, p. 91.

23. "What makes this possible is *enculturation* or the *internalization* of culture, a process by which the person absorbs the modes of thought, action, and feeling that constitute his culture." Kneller, *Educational Anthropology*, p. 42.

Mary Goodman has stated, "The process of enculturation (transmitting a culture to the young) is highly variable from society to society and along the complexity continuum." Mary Ellen Goodman, *The Individual and Culture* (Homewood, IL: Dorsey, 1967), p. 126.

24. "All civilizations have formulated ideals of behavior based on attributes which appear uniquely human. In each case, this ideal is the expression of forces originating, not from geography and race, but from a philosophical attitude; not from the animality in *Homo sapiens sapiens* but from his humanity." Dubos, *Beast or Angel?*, pp. 152-53.

25. The concept of "friend" is considered important enough to restrict its use to human friendship. An animal pet can be a "human companion." The statement that "a dog is man's best friend" can be updated to "a dog can be a human's best animal companion."

26. "Indeed, man's propensity to imagine that which does not yet exist, or would never come to pass without his willful and deliberate action, is the aspect of his nature that differentiates him most clearly from animals." Dubos, *So Human an Animal*, p. 104.

27. "Each human being is the product of the physical and cultural environment in which he has developed at least as much as of the genetic endowment he has inherited." Dubos, *ibid.*, p. 51.

28. The human spirit is here put at the top level of human survival. Moreover, the humanistic spirit is found at the top level of humanistic attribute, while humanitarian spirit is similarly found at the top level of humanitarian attribute.

29. "It has been customary for many anthropologists to classify the human race into three basic specialized groups, variously designated geographic populations, races, stocks, or divisions, that is the Mongoloid, Caucasoid or White, and Negroid, and then to subsume subdivisions or subraces under these heads." Jacobs and Stern, *General Anthropology*, p. 47. The substructuring here follows this convention and hence in the lower three levels does not approximate the behavioral levels.

Dubos has further commented, "On the other hand, people who have lived continuously for several generations in a given part of the globe do progressively undergo minor anatomic and physiologic changes which make them better adapted to their particular environment. Such biological adaptations are responsible for the emergence of the different racial types." Dubos, *Beast or Angel?*, pp. 23-4.

30. See 29.

31. See 29.

32. See 29.

33. "In practice, the control and improvement of human life has so far been achieved, and will continue to be achieved, by manipulating the social and physical factors of the environment." Dubos, *So Human an Animal*, p. 227.

34. "In common usage, the phrase 'human nature' refers chiefly if not exclusively to the psychological and moral attributes of man. When used by biological scientists, the phrase denotes, in addition, the anatomical structures and physiological attributes of the human body, both the inherited ones and those that are acquired or modified by experience." Dubos, *ibid.*, p. 95.

35. See 14.

36. This tentative listing pends a thorough, uptodate study of group theory in the social sciences.

37. "Most of the hunter-gatherers of the Old Stone Age probably lived in small bands of some fifty persons or less, organized around the family clan." Dubos, *Beast or Angel?*, p. 83.

38. "To long for joy, support, and comfort, to react violently against fear and anguish is quite simply the human condition." Ward and Dubos, *Only One Earth*, p. 1.

39. See 21, Ch. 1.

40. "The basis of all human rights appears to be a respect for personality, a belief in the worth, a reverence for the essential sanctity, of all that is human." Educational Policies Commission, *The Purposes of Education*, p. 21.

41. In providing a technical synonym for the popular phrase "goal-setting," the term "goalization" sounds better to the ear than "goalification."

42. "Once bipedal locomotion became a permanent form of movement, the hands were freed from their locomotor functions and were able to develop abilities such as the use and manipulation of tools. This facilitated in turn the further evolution of the species." Montagu, *Sociobiology Examined* (Oxford: Oxford University Press, 1980), p. 57.

43. "Crises are practically always a source of enrichment and of renewal because they encourage the search for new solutions. These solutions cannot come from a transformation of human nature, because it is not possible to change the genetic endowment of the human species. But they can come from the manipulation of social structures because these affect the quality of behavior and of the environment, and therefore the quality of life." Dubos, *Beast or Angel?*, p. 209.

44. Montagu and Matson have considered dehumanization to be "sickness of the soul." Montagu and Floyd Matson, *The Dehumanization of Man* (New York: McGraw-Hill, 1963), p. xi.

45. "A philosophy that. . . considers the individual to be the ultimate source of value." Peter A. Angeles, *Dictionary of Philosophy* (New York: Barnes and Noble, 1981), p. 116.

46. "The Humanist Movement is an expression of people everywhere seeking the defense of human dignity and the advancement of individual freedom to move toward personal fulfillment." Working Group on Humanistic Education, *Humanistic Education: Objectives and Assessment* (Washington, DC: Association for Supervision and Curriculum Development, 1978), p. 12.

47. "A twentieth-century philosophy . . . that considers the greater good of all humanity on this earth as the supreme ethical goal." *Dictionary of Philosophy*, ed. Dagobert D. Runes (Totowa, NJ: Littlefield, Adams, 1960), p. 132.

48. "A humanistic sociology would study the degree to which specific values, and institutions based on those values, facilitate or hinder the 'good' society." Glass, *Humanistic Society*, p. 9.

49. "A movement, led by Irving Babbitt, Paul Elmer More, and Norman Foerster, which affirms a classical type of liberal education, the constant exercise of the active will, the balanced cultivation of the faculties, and a final appeal to intuition in the search for truth." Good, *Dictionary of Education*, p. 288.

50. "Any one of the contemporary neohumanistic theories that

seek to recover the spirit and values of the ancient Greeks and Romans or to emphasize the human qualities of the individual over all aspects of social or group interaction." Idem.

51. "Rational humanism is the philosophical theory that emphasizes the unique nature of man's rational faculties; it is generally sympathetic to metaphysics." Idem.

52. "The final goal of humanistic education is to produce a good and relatively happy person who is capable of living a creative and meaningful life." Valett, *Humanistic Education*, p. 6.

Also, "Humanistic education is a commitment to education and practice in which all facets of the teaching-learning process give major emphasis to the freedom, value, worth, dignity, and integrity of persons." Working Group on Humanistic Education, *Humanistic Education*, p. 9.

53. "The focal point of all humanistic thought is human nature." Foudy, "Educational Principles," *Educational Research Monographs*, 14:137.

54. Humaneness (or humanitarianness) itself is here considered generally to include bounteousness (bountifulness) at the gross, basic level, beneficence at the second, physical level, generosity (generousness) at the third, mental level, philanthropy at the personal, emotional level, nobility (nobleness) at the social, synthesizing level, and altruism at the highest, ideal level.

55. Note that humanities education excellence = humanities excellence, that humanities education theory = humanities theory, that humanities education practice = humanities practice. That is, a three-word phrase has been shortened to a two-word phrase technically.

56. See 55.

57. See 55.

58. "Creative humanities have as their proper function the creation of alternative possibilities that test the capacity of man. Here are included artists of all kinds." Raymond D. Gastil, *Social Humanities* (San Francisco, CA: Jossey-Bass, 1977), p. 11.

59. "Descriptive humanities attempt to describe ideographically events and objects in the real world, often from particular value positions, and include history, the study of literature, and the appreciation of art." Idem.

60. "What may be called general education is that aspect which deals with helping the student solve those personal-social problems common to all citizens in a democracy. This is the education necessary for individuals to share in common with others in the realization of basic values of living." Victor B. Lavhead, in *New Insights and the Curriculum*, ed. Frazier, p. 272.

Similarly, "General education is that portion of formal education which is concerned with preparing students for their non-vocational roles as citizen, family member, leisure-enjoying individual, and problem setter and solver. It is the education which provides the common universe of discourse people need in order to communicate with each other." Mayhew, *The Collegiate Curriculum*, p. 30.

Further, "It is used to indicate that part of a student's whole education which looks first of all to his life as a responsible human being and citizen; while the term, special education, indicates that part which looks to the student's competence in some occupation." Report of the Harvard Committee, *General Education in a Free Society* (Cambridge, MA: Harvard University Press, 1945), p. 51.

61. "Artists and scientists deal with the same world, but they differ in their intellectual attitudes and in the techniques they use to recognize and describe objects, persons, and events. Artists focus their attention on private experiences, scientists on the generic aspects of nature." Dubos, *So Human an Animal*, p. 118.

62. "The method of liberal education is the liberal arts, and the result of liberal education is discipline in those arts." Hutchins, *The Foundation of a Liberal Education* (New York: Simon and Schuster, 1954), p. 30.

63. A separate, subsequent step would be a tentative sub-structure of athletic education.

64. "The aim of liberal education is human excellence, both private and public (for man is a political animal). Its object is the excellence of man as man and man as citizen. It regards man as an end, not as a means; and it regards the ends of life, and not the means to it." Hutchins, *The Foundation of a Liberal Education*, p. 28.

Moreover, "The aim of liberal education is one's own excellence, the perfection of one's own intellectual character." Mark Van Doren, *Liberal Education* (Boston, MA: Beacon Press, 1943, 1959), p. 67.

65. "It is almost universally accepted, in principle at least, that all human beings are entitled to freedom, social justice, and equal opportunity; many collective and

individual efforts are now being made to implement these concepts." Dubos, *So Human an Animal*, p. 230.

66. "Ecological balance does exist in a climax area, but one violent windstorm or volcanic eruption can destroy in a matter of minutes the equilibrium of centuries. Moreover, the disturbance need not be on this shattering scale." Ward and Dubos, *Only One Earth*, p. 40.

67. "The goal of human development," according to Bernard, *Human Development in Western Culture*, p. 12. Further, "Self-realization for every individual is the central ideal of our society, the bedrock of our civilization, the American dream." Ragan, *Modern Elementary Curriculum* rev. ed. (New York: Holt, Rinehart and Winston, 1960), p. 7.

68. "Such activities call forth greater effort on the part of pupils and foster the development of initiative, originality, and self-direction -- qualities that are recognized as essential in a democratic society." Ibid., p. 49.

69. "The specific competencies design. This is a type centering in analysis of human activities (what people do). It is usually represented now as performance-based or competency-based education. In the past, it was descriptive of human activities, including occupations." Doll, *Curriculum Improvement*, p. 173.

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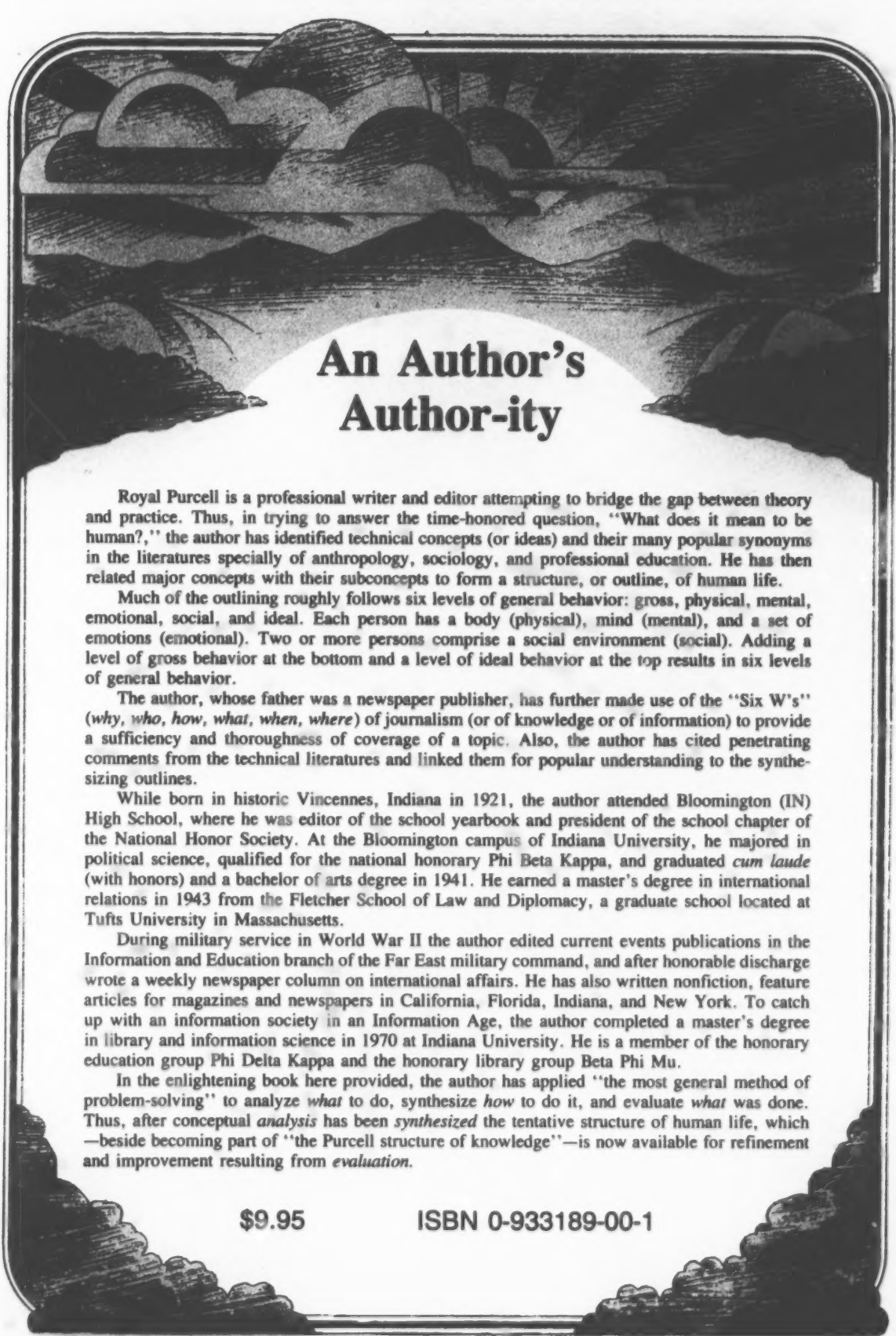
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Worth. *See* Human worth



An Author's Author-ity

Royal Purcell is a professional writer and editor attempting to bridge the gap between theory and practice. Thus, in trying to answer the time-honored question, "What does it mean to be human?," the author has identified technical concepts (or ideas) and their many popular synonyms in the literatures specially of anthropology, sociology, and professional education. He has then related major concepts with their subconcepts to form a structure, or outline, of human life.

Much of the outlining roughly follows six levels of general behavior: gross, physical, mental, emotional, social, and ideal. Each person has a body (physical), mind (mental), and a set of emotions (emotional). Two or more persons comprise a social environment (social). Adding a level of gross behavior at the bottom and a level of ideal behavior at the top results in six levels of general behavior.

The author, whose father was a newspaper publisher, has further made use of the "Six W's" (*why, who, how, what, when, where*) of journalism (or of knowledge or of information) to provide a sufficiency and thoroughness of coverage of a topic. Also, the author has cited penetrating comments from the technical literatures and linked them for popular understanding to the synthesizing outlines.

While born in historic Vincennes, Indiana in 1921, the author attended Bloomington (IN) High School, where he was editor of the school yearbook and president of the school chapter of the National Honor Society. At the Bloomington campus of Indiana University, he majored in political science, qualified for the national honorary Phi Beta Kappa, and graduated *cum laude* (with honors) and a bachelor of arts degree in 1941. He earned a master's degree in international relations in 1943 from the Fletcher School of Law and Diplomacy, a graduate school located at Tufts University in Massachusetts.

During military service in World War II the author edited current events publications in the Information and Education branch of the Far East military command, and after honorable discharge wrote a weekly newspaper column on international affairs. He has also written nonfiction, feature articles for magazines and newspapers in California, Florida, Indiana, and New York. To catch up with an information society in an Information Age, the author completed a master's degree in library and information science in 1970 at Indiana University. He is a member of the honorary education group Phi Delta Kappa and the honorary library group Beta Phi Mu.

In the enlightening book here provided, the author has applied "the most general method of problem-solving" to analyze *what* to do, synthesize *how* to do it, and evaluate *what* was done. Thus, after conceptual *analysis* has been *synthesized* the tentative structure of human life, which—beside becoming part of "the Purcell structure of knowledge"—is now available for refinement and improvement resulting from *evaluation*.

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